THE Whole Duty OF A CHRISTIAN AS TO FAITH AND PIETY.

Translated from the *French*, and Published by a Person of *Quality*.

ANTWERP, Printed in the Year 1684.

UMI

APPROBATIONS of the Doctors of *Sorborne* to the *French* Editions.

WE *under written Doctors of Divinity in the Faculty of* Paris, *certifie that we have read a Book explaining the Doctrine of* Christian Religion, *or* Explications of the Principal Mysteries of Faith, *with two other short Treatises of* Confirmation, *and of the* Mass: *In which we are so far from finding any thing contrary to Faith or good Manners, that we judge it*

Approbation.

most profitable for all sorts of Persons, and most proper to nourish Souls with the true Spirit of Christianity; and at the same time to imprint Piety in the heart, as it gives Light and Instruction to the Understanding, &c.

B. Feron.
Bourgeois.
A. Arnauld.
M. Beauharnois.
Guilbert.

APPROBATIONS of the *Doctors* to the other Treatiſes

THIS *little Book, of the* Explication of the Ceremonies of the *Maſs*, together with an *Exerciſe* to aſſiſt at it Profitably; and the New Heart or Life of Grace; *Is ſo conformable to the Doctrine of our Holy Mother the* Catholick Apoſtolick *and* Roman Church, *of which the Author has always made a ſingular and moſt exemplar Profeſſion, and is ſo proper to advance Chriſtians in good*

Approbation.

good Life, that we Doctors, in the Holy Faculty of Divinity *at* Paris, *bearing witness to the Truth, think our selves obliged to assure the Publick of it, as we do assure at present, after having exactly read, and diligently examin'd it,*

J. C. De la haye *Benedictin,* Prior *of the* Abby *of St* John *of* Poitiers.

J. Bourgeois.
P. Sarrazin.
Mauger.

The

The CONTENTS.

I. A Brief Explication of the Principal Mysteries of *Christian Faith.*

II. The Neceſſity of *Confirmation*, and how young People are to be prepared to Receive it.

III. An Explication of the Holy Service of the Church, with Elevations or Prayers to be uſed during the ſame.

IV. The Life of Grace, or a true Chriſtian Life conformable to the *New Law.*

A Table of the *Lessons* or *Chapters* contain'd in this Book.

Lesson 1. OF God. Pag. 1.
Less. 2 *Of the Creation of the World.* 7.
Less. 3. *Of the fall of Man.* 12.
Less. 4 *Of the Redemption of the World.* 16.
Less. 5. *Of the Incarnation of the Son of God.* 20.
Less 6. *Of the Church.* 28.
Less 7. *Of Faith.* 30.
Less. 8. *Explication of the* Creed. 32.
Less. 9. *A farther Explication of the* Creed. 37.
Less. 10. *Explication of the* Creed *continued.* 42.
Less. 11. *Of Charity.* 49.
Less 12. *Charity to our* Neighbour *farther explain'd.* 53.

Less. 13.

Leſſ. 13. *The Commandments relating to God explain'd.* 59.
Leſſ. 14. *The Commandments relating to our Neighbour explain'd.* 64.
Leſſ. 15. *Of the Commandments of the Church.* 69.
Leſſ. 16. *Of Grace.* 74.
Leſſ. 17. *Of Prayer.* 77.
Leſſ. 18. *The* Pater Noſter *expounded.* 80.
Leſſ. 19. *More concerning* Prayer 86.

Leſſ. 20. *Of the* Sacraments, *and firſt of* Baptiſm. 92.
Leſſ. 21. *Of Confirmation.* 93.
Leſſ. 22. *Of the Holy* Euchariſt, *or Bleſſed* Sacrament. 98.
Leſſ. 23. *Of Penance.* 104.
Leſſ. 24. *Of Sin, and of the* Sacrament *of* Extreme Unction. 108.
Leſſ. 4. *Of* Holy Order. 113.
Leſſ. 26. *Of* Matrimony. 115.

The TABLE.

A short Instruction to prepare Children and Young-People to receive the Sacrament *of* Confirmation. 118.

An Explication of the Ceremonies of the Mass. 127.

The Life of Grace, *or a True* Christian Life *conformable to the* New Law. 179.

A BRIEF EXPLICATION OF THE Principal Mysteries OF THE Christian Faith

LESSON I.

Q. 1. *TO what end ought man to imploy his whole Life?*

A. To know and love God.

Q. 2. *What is God?*

A. We cannot well answer

this queſtion, till we arrive to enjoyment of him in Heaven; where we ſhall ſee him *face to face*, that is, as he is in himſelf.

Q. 3. *Cannot one know him in this Life?*

A. Yes, but imperfectly; in a groſs and obſcure manner, * as little Infants that hang at their Mothers Breaſts, know their Father; becauſe the Perfections of the *Divine Nature* are Infinite, and our Underſtanding is limited.

* Pſal. 8. v. 3.

Q. 4. *What are the chief means whereby we come to the knowledge of a God?*

A. They are principally three: *The light of Nature*; or, *The feeling of a Divinity imprinted in our Souls*: *The Beauty and order of the World*: and more eſpecially, *The Inſtruction that he has given us by his Grace.* Q.

Q. 5. *How do we know God by the Light of Nature?*

A. Becauſe without any teaching, and of our ſelves we are all convinced that there is a God: Our firſt apprehenſions are of God, we dread his Juſtice, and naturally have recourſe to, and call upon him in ſuddain Dangers and Afflictions, without being able to hinder our ſelves from ſo doing. Whence all Nations have ever agreed in this point, that there is a God.

Q. 6. *He is he known by the Beauty and Order of the World?*

A Becauſe (as when we ſee a Houſe exquiſitely Built and Furniſh'd) 'tis impoſſible we ſhould judge it was made by hazzard, or grew ſo of it ſelf, but on the contrary, there need no arguments to aſſure us that it was built and adorn'd by ſome

most wise and skilful Artist) In like manner, when we see the Beauty of the World, the order amongst Creatures, succession of Time and Seasons, we cannot but acknowledge the greatness and goodness of him who made and governs the World.

Q. 7. *How do we know God, by the Instruction that he has given us?*

A. Because a great number of Prophets, even from the beginning of the World, have come in his Name, and with his Power, by doing Miracles, and Suffering for their Doctrine; to teach us the way how to know and serve him. And finally, Jesus Christ the Prince of the Prophets came down from Heaven to give us further Light and knowledge of our Duty towards God.

Q. 8.

Q. 8. *What then are we to imagine or conceive that God is?*

A. We muſt conceive him to be a moſt pure Spirit, Infinite, and Incomprehenſible, that has neither Beginning nor Ending; that depends on no other, that has need of nothing, that is preſent in all places, that contains all things, that ſees all things, that can do all things, and that Soveraignly governs and judges all Creatures.

Q. 9. *Are we to believe that there is but one God?*

A. Yes, as there is but one *Sun* in the World, one *King* in a Kingdom and but one *Soul* in a Body.

Q. 10. *Then before the Creation of the World, was God all alone?*

A. No, for he dwelt in the moſt Bleſſed Company of the three Divine Perſons, *to wit*, St. *Thom.* 1. p. q. 32 Art. 2.

of the *Father*, and of the *Son*, and of the *Holy Ghost*.

Q. 11. *Are these three Divine persons but one only God?*

A. They are but one God, as being all three of the same Nature, of the same Power, and of the same Majesty.

Q. 12. *How can it be that There are three persons, and yet but One God?*

A. The reasons hereof are higher than any created understanding can comprehend. For all that is in God, is like God himself, Incomprehensible and particularly this Mystery of the most Holy Trinity.

Qu. 13. *Is there nothing in the World that may help our understandings to conceive this Mystery?*

A. There are indeed some faint resemblances and shaddows thereof amongst Creatures; the chief

chief of which is the *Soul* of Man. For as the *Understanding*, the *Memory*, and the *Will*, are three different Faculties or Powers, and yet make but one and the same *Soul*: So the three Divine Persons are truly distinct from one another, and nevertheless are but one and the same God. S. Aug. l. 10. de *Trin.* c. 10

LESSON II.

Of the Creation of the World

Q. 1. WHo made the World?

A. God.

Q. 2. *What did he make it of?*

A. He made it of nothing.

Q. 3. *With what did he make it?*

A. With his Word alone.

Q. *Had*

Q. 4. *Had he need of no other thing to make it with?*

A. No, for his Power is so great and Infinite, that he can do, not only what he will, but also in the manner that he will.

Q. 5. *Why did he make the World?*

A. To manifest and make known both his Greatness and Goodness, and make them be acknowledg'd and ador'd.

Q. 6. *By whom would he have them acknowledg'd and ador'd?*

A. By Men and Angels.

Q. 7. *How would he have Men and Angels adore them?*

A. By admiring and meditating upon his wonderful Works, the Heavens and Earth, and all that is therein; and in particular the many Blessings and means he has furnish'd them with in order to their Happiness: Since he

he has appointed all these things for their Service; that thereby they may be led to acknowledge and praise the liberality of the Giver.

Q. 8. *What Benefits has he bestow'd upon Man?*

A. They are of two sorts; the one within himself, the other without.

Q. 9. *What has he bestow'd upon him* without?

A. The Heavens and Earth, and all that is in them, which he expressly made for the Entertainment and Service of Man.

Q. 10. *What has he bestow'd on him* within?

A. First his Being, Life, and all the Perfections of his Nature, as well in *Body* as *Soul*. *Secondly*, the Grace and Innocence that he gave him at the first moment of his *Creation*; by which

which Grace and Innocence, as he himself was perfectly subject and obedient to God; so all things both within, and without were perfectly subject and obededient unto him.

Q. 11. *Was man a King then?*

A. Yes, and far greater than all the Princes of the World are at present; for the greatest Princes are often disobeyed; but Man in the state of his first Innocence was so Absolute and Powerful, that no Creature could oppose his command. And all the Movements of his *Body* and *Soul* depended on his Will; insomuch, that he could feel neither Joy nor Sorrow, no, nor have so much as any Thought, unless he would. In a word, Kings command over some particular part of the Earth, whereas the whole extent of the World

World was the bounds of his Empire.

Q. 12. *Would this command have been continued only to the Perſon of* Adam; *or been given to all other men?*

A. Since this Authority would have been a priviledge and a conſequence of the Grace of Innocence, it would have belonged to all them who were made partakers of that Grace; and therefore belonged to all thoſe who ſhould be deſcended from *Adam*, remaining in the ſtate of Innocence: And therefore there would have been as many Kings as Men, reſpected and obey'd by all Creatures.

Q. *How would this Grace of Innocence have been communicated to the Children of* Adam?

A. By being deſcended from him. For, as at preſent we are all

all born with Original Sin derived from *Adam*; so should we have been born in Original Grace, which would have flowed into us by means of the same *Adam*.

Q. 14. *How long would this state of Innocence have continued?*

A. As long as it had pleased God to let men dwell upon the Earth: For then he would have translated them without dying, from an Earthly to a Heavenly Paradice.

Lesson III.

Of the fall of Man.

Q. 1. *How did* Adam *use this great Grace?*

A. Very ill; for in a few days time he lost it.

Q. 2.

his acknowledgement thereof to God, and honour him as he ought; but was too much pleas'd and puffed up with the light of

and hinder him from possessing the place from whence himself was fallen; therefore perswaded him to Rebellion against his Maker,

and acknowledge no longer the subjection that God required of him, but to live independent as God himself.

Q. 5. *What effects has this sin produced?*

A. It has produced quite the contrary to what he pretended; for instead of raising him above himself, it has sunk him below all Creatures, who thereupon rebelled against him: it made him a slave to his own Passions, and to the Devil his seducer, and subject to eternal death, both of *Body* and *Soul*.

Q. 6. *Has Man therefore lost his Kingdom?*

A. Yes, For his Title was but Conditional, which he forfeited by his own Rebellion; and all his Subjects have revolted from him, and left him because he has forsaken God. He did not re-

remain so much as master of himself; all his senses, and all his motions, as well of *Body* as of *Soul*, have rebell'd against his reason.

Q. 7. *What comfort had he left?*

A. None at all: For he had no means possible to defend himself against so many enemies, nor free himself from his Miseries. Nay, he could not so much as deserve that God should take pity on him; for having entirely lost his Grace, he had no longer strength to do any good action, no not so much as to Pray to God, be Merciful to him.

Q. 8. *Did* Adam *and* Eve *only fall into Gods displeasure?*

A. No: But also their Children and all their Posterity, for as all the Fruits of an ill Tree is ill, which as clear, water cannot

flow from a troubled Spring;
So if our first Parents infected
with Sin, must needs be such
Children like them, full of sin
in reason.

LESSON IV.

Of the Redemption of the World.

Q. 1. *Did God leave Man in this calamity?*

A. No, for *Adam* had no sooner sinned, but God out of his own goodness, moveth with compassion, promised to deliver him from it.

Q. 2. *Where is that Promise recorded?*

A. In the Book of *Genesis*, where God Cursing the Devil under the shape of the Serpent, because he had caused Man to sin, telleth him, That the Seed of the

the Woman shall crush his Head; by this expression signifying Jesus Christ, who being descended of *Adam* and *Eve* by the Blessed Virgin, has deliver'd Man from the Tyranny of the Devil, who held him Captive.

Q. 3. *Did God soon fulfill his Promise?*

A. No.

Q. 4. *How long did he delay it?*

A. Four thousand years. For 'twas so long from the Sin of *Adam* to the Birth of Jesus Christ.

Q. 5. *In what condition was the World at that time?*

A. In the condition that the sin of our first Father had put it.

Q. 6. *Were all men then in the state of sin and Damnation?*

A. Yes, except a small number of chosen Souls, who God kept in his Grace, and

Card. *Perron* de Eucharist. l. 1. c. 13.

in a lively Faith of his Promise.

Q. 7. *Who were those Souls?*

A. They were particularly some of the Family of *Seth*, (who was the third Son of *Adam*) as *Enoch*, *Noah*, *Abraham*, the Patriarchs, and the Prophets.

Q. 8. *Were not the Jews of this number?*

A. Not all, but only those who had a lively Faith in the *Messias*, that is, in the coming of *Jesus Christ*, as the Patriarchs, Prophets, and all other Faithful Souls: For the Law which was delivered to them by *Moses*, could not save them, but only Grace and Faith in Jesus Christ.

S. Aug. lib. cont. Adim. c. 1.

Q. 9. *Were there many of these just men amongst the Jews?*

A.

A. There were not many, according to the opinion of the Holy Father St. *Augustin.* S. Aug. lib. de Catech. rud. c. 19. & 22.

Q. 10. *Was all the rest of the World damn'd?*

A. Yes, excepting some particular persons amongst the *Gentiles*, whom God extraordinarily favour'd, such as *Melchisideck*, *Job*, and his Family. All the rest were under the Power of the Devil, which he abus'd according to his own Will, and blinded them so far as to make them adore Stocks and Stones, Beasts and Men, and even Devils instead of God.

Q. 11. *Why did God stay four thousand years before he deliver'd Man from this miserable state?*

A. That Man might be sensible of the grievousness of the sin that he had committed against

gainſt his Maker, ſeeing that it was the cauſe of damning ſo many Souls; and likewiſe that he might underſtand the greatneſs of the Mercy of God, ſeeing out of how great miſery he had brought him by the Merits of *Jeſus Chriſt*, upon which we are obliged always to keep alive in our hearts a ſenſe of gratitude, that it has pleas'd God we ſhould be born after the Incarnation of our Saviour Jeſus Chriſt.

LESSON V.

Of the Incarnation of the Son of God.

Q. 1. WHat is the Incarnation?

A. It is a wonderful Myſtery, whereby

which by one of the three Persons of this most Blessed Trinity united himself to our Nature, took upon him a Mortal Body, and became like unto us in all things, excepting sin.

Q. 2. *Which of the three persons did this?*

A. The second, to wit, the Son.

Q. 3. *Had the other two no part in the work of the Incarnation?*

A. They had, in as much as the Son: For he did not take upon him Flesh without the will and agreement of all three; but the Son alone was made Man.

Q. 4. *Was he then all things like other men?*

A. Yes, as I said before with St. Paul, *In all things excepting Sin.* Heb. 4.

Q. 5. *Had he a Father and a Mother like ours?*

A. No. For he was miraculously born of a Virgin, without having any Father upon Earth, as he had no Mother in Heaven.

Q. 6. *How long did he live?*

A. Three and thirty years compleat.

Q. 7. *How did he pass his Life?*

A. He lived Thirty years in private, leading a life like a common man in the Town of *Nazareth*, and elsewhere, without appearing any thing more than other men, and getting his living by working at the Trade of his reputed Father St. *Joseph*, who was a *Carpenter*, and Husband to the Blessed Virgin, and for that reason was thought by the People to be his true Father, although he was not.

S. *Justin Martyr* dial. cum Tryph.

Q. 8. *Why did he live after this manner?* A.

A. To prepare himself to perform the Office his Heavenly Father had assigned him, which he did by humbling himself to the ordinary condition of men, that he might afterwards be exalted, and become the Teacher of mankind.

Q. 9. *What did he do after he was thirty years old?*

A. He began to execute his Office, by preaching the Gospel both in Works and Words, by proving his Mission by Texts of the Holy Scripture, and confirming it by Miracles, and at last by shedding his Blood in testimony of it.

Q. 10. *What was the fruit of his Preaching?*

A. It was but small; for all those that had followed him, forsook him at the time of his Passion; and so all that he had gain'd

gain'd with so much pains, was lost in a moment.

Q. 11. *Ham came his words to make so small an impression upon them?*

A. Because the *Holy Ghost* was not yet given; without whom the words of the Preacher (though never so excellent and Divine,) are of none effect.

Q. 12. *Was therefore the Preaching of Jesus Christ unprofitable?*

A. No, for thereby first man is taught that the voice of the Preacher alone is not sufficient; but we are to beg of God his Grace and Holy Spirit to make it sink into our hearts; And secondly when the *Holy Ghost* was given, he brought into the minds of the Disciples all that *Jesus Christ* had said to them during his Life.

Q. 13. *How did Jesus Christ die?*

A. He

A. He dyed as he himself pleased, and as he foretold by the Prophets, without omitting so much as any one circumstance of all those they had set down so many Ages before, mentioning the *Cross*, the *Nails*, the *Scourging*, the two *Thieves*, and the like.

Q. 14. *Did he die then willingly and of his own accord?*

A. Yea, and by a will so powerful, that although the *Jews* often endeavour'd to seize upon him, they could not do it, till such time as himself pleased, and till he deliver'd himself into their hands, to die at the time that was assign'd him by his Eternal Father.

Q. 15. *For what end did he die?*

A. To finish the last work necessary for mankind: For all that he did and suffer'd during

his life, would not have been ſufficient, unleſs he had alſo ſhed his Blood for us upon the Croſs, according to the command his Father had given him, who decreed, that he ſhould deſtroy our death by his own.

Q. 16. *Was it ſufficient that he dyed?*

A. No, for as he dyed to deſtroy our death, it was neceſſary that he ſhould riſe again to communicate unto us his life.

Q. 17. *Who raiſed him again to life?*

A. The Scripture ſaith, *That both his Father rais'd him, and that he himſelf re-aſſum'd his own Soul.*

Q. 18. *How did his Father raiſe him again?*

A. Becauſe as being his Father, he was the fountain and beginning of the life of Chriſt; for it is the Father that gives life to the Son. Q. 19.

Q. 19. *How did he re-assume his own Soul?*

A. Becauſe he confer'd upon his Humani y the Divine Life which he received from his Father.

Q 20. *How has he communicated to men the life of his Reſurrection?*

A. By breathing into them his Divine Spirit, which he did the day of his Reſurrection, and much more on that of his *Aſcenſion*, and on *Whitſunday*, when his Reſurrection was entirely accompliſh'd by his being ſeated at the right hand of his Father in Heaven; and ſending the Holy Ghoſt to confirm the Faithful in that Doctrine which himſelf was ſent to teach them.

Lesson VI.

Of the Church.

Q. 1. *Why was thy* Holy Ghost *sent into the World?*

A. To perfect the Disciples of *Jesus Christ*, and to form the Body of the Church.

Q. 2. *What perfection did he [illegible]?*

[illegible] which before was in them but very weak and imperfect, but the *Holy Ghost* descending upon them removed this weakness, and render'd them strong and fervent in the love of *Jesus Christ*, enabling them to serve him with Faithfulness and Constancy: Insomuch, that not all the

the Power of Men and Devils, could shake their Resolution, or abate their Love.

Q. 3. *How did the* Holy Ghost *frame the Body of the Church?*

A. By uniting the hearts of the Disciples with God, and amongst themselves, which is the proper effect of the *Charity* he shed in their hearts; for the band of Unity, and the very Soul of the Church, is the *Holy Ghost*; and the fervour of *Charity*.

Q. 4. *What is this Church you speak of?*

A It is the Congregation of all those that serve God in the Light of the true Faith and Profession thereof, and the union of *Charity*.

Q. 5. *Is Faith therefore necessary to become a Member of this Church?*

A. Yes, and therefore *Heretick*s are not ſo, becauſe they have not the true Faith.

Q. 6. *Then is Faith alone ſufficient?*

A. No, for *Schiſmatick*s are not in the Church, although they have the ſame Faith with us; becauſe they do not keep that union which is abſolutely neceſſary to remain Members of the true Church; but they divide and rend the Body Myſtical of *Jeſus Chriſt*, which Body is his Church.

LESSON VII,

Of Faith.

Q. 1. WHat *is Faith?*

A. It is a Divine Light which God gives us, enabling

abling us thereby to know and believe the Mysteries and Truth, though it has pleased him to reveal to his Church for our Salvation.

Q. 2. *Why do you call it a Divine Light?*

A. Because it surpasses the strength of our Nature, insomuch that we cannot merit the Grace of Faith, for 'tis the first gift of God, by the good use whereof we merit other Graces. Wherefore we can obtain it by no other means than by the free gift of the *Holy Ghost*?

Q. 3. *Why do you say that he enables us to know such things as it has pleased God to reveal to his Church?*

A. Because we cannot have Faith but by the instruction of the Church: For she proposes and delivers all the Truths that God

God has revealed to his Apoſtles, and hands them down to all thoſe that have ſucceeded them, and ſhall ſucceed them to the end of the World

Q. 4. *Who are thoſe that have ſucceeded the Apoſtles?*

A. They are the Biſhops and Paſtors, whom the Apoſtles left after them to teach the following Ages the ſame Doctrine that themſelves had received.

LESSON VIII.

Explication of the Creed.

Q. 1. WHat *Doctrine did the Apoſtles teach the Church?*

A. Principally and eſpecially that which we learn in the *Apoſtles Creed.*

Q. 2.

Q. 2. *Recite the* Creed?

A. 1. I believe in God the Father, Almighty maker of Heaven and Earth.

2. And in Jesus Christ his only Son our Lord.

3. Who was conceived of the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was Crucified, Dead and Buried.

5. He descended into Hell.

6. He ascended into Heaven, and sitteth at the right hand of the Father Almighty.

7. And from thence he shall come to judge both the quick and the dead.

8. I believe in the Holy Ghost.

9. The

9. **The Holy Catholick Church, the Communion of Saints.**

10. **The remiſſion of Sins.**

11. **The Reſurrection of the Fleſh.**

12. **And the life everlaſting,** Amen.

Q. *Why do you call it the* Creed?

A. It is called ſo from the *Latine* word, which ſignifies to Believe; it being a ſhort account of the Principal Articles of our Holy Faith.

Q. 4. *Is it called by any other Name?*

A. Yes, it is alſo called the Symbole, which word ſignifies a ſign or mark: For the Apoſtles compos'd it, that it might be a ſign to diſtinguiſh the true Believers from falſe Chriſtians.

5. *What*

Q. 5. *What does the first Article teach?*

1. **I believe in God the Father Almighty maker of Heaven and Earth.**

A. It teaches us that God the Father is the first beginning of all things, and produces within himself the *Son* and the *Holy Ghost*; and all other things which are out of himself, to wit, all Creatures; and that by his Power he can make innumerable other things, as he has made Heaven and Earth.

Q. 6. *Are not the* Son *and the* Holy Ghost *Almighty as well as the* Father?

A. Yes, for they created the World together with the *Father*: But the Creation and Omnipotence is particularly attributed to the *Father*, because he has those Perfections of himself, and receives

receives them not from any other: Whereas the *Son* and *Holy Ghost* have them from the *Father* from whom they proceed.

Q 7. *Explain the second Article?*

2. **And in Jesus Christ his only Son our Lord.**

A. I believe that *Jesus Christ* is the only Son of God the *Father*, begotten by him to his perfect likeness, and of the same Substance, from all Eternity, and after an unspeakable manner. Likewise I believe that the *Father* has appointed him (both in his Divine and Humane Nature) Lord and King over all Creatures, and particularly over true Christians.

Lesson

LESSON IX.

A farther Explication of the Creed.

Q. 1. EXplain the *Third Article?*

3. **He was conceived of the Holy Ghost, born of the Virgin** Mary.

A. I believe, that for Redemption of the World, the Son of God came down from Heaven and took upon him our Nature in the womb of the Blessed Virgin, which was perform'd, not by the Power of Man, but by the influence of the *Holy Ghost*; wherefore he was born most Pure, most Unspotted, and most Holy: And this Holy Mother as well conceived him, as brought

him forth, without prejudice to her Virginity. Nay, that she continued more unblemish'd afterwards than before, because both her Body and Soul received a greater Purity, and a more excellent Sanctity by the operation of the *Holy Ghost* within her, and by producing, together with the *Holy Ghost*, the most Sacred Flesh of *Jesus Christ*.

Q. 2. *Explain the Fourth?*

4. Who suffer'd under Pontius Pilate, was Crucified dead and buried.

A. I believe, that *Jesus Christ* having finish'd the time that his Father had ordain'd he should dwell upon Earth, was nail'd to the *Cross*, through the hatred of the *Jews*, and by commandment of *Pilate* who was a *Heathen*, and Governour of the *Jews* for the *Heathen* Emperour. And

And that after *Christ* had remain'd in most bitter pains upon the *Cross* about the space of three hours, he gave up his Blessed Soul: And that his Body, (which always continued united with the Divinity, as well as his Soul) was taken down, and laid in a Sepulchre.

Q. 3. *Explain the Fifth?*

5. He descended into Hell, the third day he rose again from the dead.

A. I believe that the Soul of *Jesus Christ*, being separated from his Body, descended into Hell, or the lower part of the Earth, there to Triumph over the Devils in their own Kingdom, and to deliver the Souls of all the Faithful departed from the beginning of the World. For they were detain'd in that place as in a Prison, whence they could

not be deliver'd, till *Jesus Christ* had pay'd the price of their Redemption, and enlarged them himself. And when he rose again the third day, he led them away in Triumph, to transport them to Heaven as the recompence of his death, and the spoils of Hell.

Q. 4. *Explain the Sixth?*

6. **Ascended into Heaven, and sitteth at the right hand of God the Father Almighty.**

A. I believe that *Jesus Christ* after his Resurrection, having remained forty days upon the Earth to instruct his Apostles; in their sight he ascended into Heaven, where he sits at the right hand of his Father, that is to say, with Power and Majesty equal to him, surrounded with the Glory of the Divinity both in Body and Soul.

Q. 5. *Explain the Seventh?*

7. From thence he shall come to Judge both the quick and the dead.

A. I believe as *Jesus Christ* ascended into Heaven visibly, so he shall visibly descend at the end of the World, to Judge all men, whether living or dead, and to render to every one good or evil, reward or punishment, according as they have deserved.

Q. 6. *Explain the Eighth?*

8. I believe in the Holy Ghost.

A. I believe, that the third person of the Blessed Trinity, to wit, the *Holy Ghost*, proceeds both from the Father and the Son, and is one with them in Nature, and is equal with them in Power and Majesty.

Lesson X.

Explication of the Creed continued.

Q. 1 *Explain the Ninth Article?*

9. **The Holy Catholick Church, the Communion of Saints.**

A. I believe, that all the true Believers that are in the World, are joyn'd in one Society, and are one Body, which is call'd the *Catholick Church.* This Body is *Holy*, becauſe the *Holy Ghoſt* governs and directs it for ever, according to the Promiſe of *Jeſus Chriſt*: It is *Catholick*, which is to ſay Univerſal, becauſe all the Faithful through the whole World are Members of it, and are

are linked together by the ſame Faith, and by ſo ſtrict a union of Charity, that they partake of one anothers Graces and good works. It is call'd *Apoſtolique*, becauſe it is ſpread through the World by the Apoſtles, and Apoſtolical Miſſioners, their ſucceſſors. It is call'd likewiſe *Roman*, by reaſon of its neceſſary Communion with the Church of *Rome* (which is ſtil'd by Holy Fathers the beginning of Unity) becauſe it is the See of St. *Peter's* Succeſſors, and Vicars of *Jeſus Chriſt* our ſupreme Paſtor.

Q. 2. *Explain the Tenth?*

10. **The remiſſion of Sins.**

A. I believe that *Jeſus Chriſt* has given to his Church Power to remit Sins, and that this remiſſion is not to be obtain'd in any other Society than in the *Catholick Church.*

Q. *Ex-*

Q. 3. *Explain the Eleventh?*

11. **The Resurrection of the Flesh.**

I Believe, that all men departed from the beginning of the World to the day of Judgment, shall rise again with the same Flesh that they had whilst they liv'd upon Earth. But the good shall rise with a bright and glorious Body, and shall mount up to meet *Jesus Christ* coming in the Air: Whereas the Wicked shall rise with a heavy Body cleaving to the Earth, and full of all sorts of Deformities and Pains.

Q. 4. *Explain the Twelfth?*

12. **And life everlasting.**

A. I believe, that those who shall have Faithfully served God to the end of their Life, shall be most happy, and live eternally with the Life of God himself, seeing

ſeeing without end, and taſting the goodneſs and excellencies of his Divinity. On the contrary, ſuch as have lived ill, and die without Repentance, ſhall be moſt miſerable for ever, and companions of eternal Death and Miſery with the Devil and his Angels in Hell Fire, where their Worm ſhall never die, and their Flames ſhall never be quenched.

Q. 5. What ſignifies the word *Amen*?

A. It ſignifies, *So be it, I confeſs it to be true*; or, *I deſire it may be ſo*; when we add it to the end of our other Prayers.

Q. 6. *Now does the* Creed *we have explain'd contain all things that a* Chriſtian *is bound to believe?*

A. It does not contain all things expreſly, but according to

to the ſenſe, and in ſubſtance, provided that we underſtand it as the Apoſtles and their Succeſſors have always underſtood and explain'd it. But ſeeing that *Heretick's* have often corrupted it with their Errours, the Church has thought her ſelf oblig'd to make many Explications there of, which are contain'd in divers *Creeds*, publiſhed by *General Councils*, as the *Athanaſian Creed*, and that which the Prieſt recites during the Holy Service of *Maſs*.

Q. 7. *What are the things not expreſly contain'd in this* Creed?

A. There are a great number of them which we learn by little and little, according to our diligence in informing our ſelves of things that appertain to God and Religion; ſuch as the Holy *Euchariſt*, and the other *Sacraments*, which

which the Church did not, insert in the *Creed*, to conceal them from the *Heathens*, who would have derided and abus'd them; neither did she intrust her own Children with the knowledge of them, till they were thoroughly instructed and prepar'd by a firm belief of what is laid down in the *Creed*.

Q. 8. *Are all these things equally necessary to be known by all people, so that without the knowledge of every one of them, a man cannot be saved?*

A. It is *absolutely necessary* to Salvation, to believe three persons in the same Godhead, and the Divine and Humane Nature in the person of *Jesus Christ*, and that he dy'd for the Redemption of Mankind. For without this Faith there is no Salvation, neither was there ever any Body saved

ſaved without it: One is alſo obliged to learn, or take care to be inſtructed in the other Articles; but ſo, that a man is excus'd if he be ſo dull that he cannot learn them, or is otherwiſe ignorant of them, without any fault of his own.

Q. 9. *Is* Faith *alone ſufficient to ſave us?*

A. No; For we muſt alſo have *Hope.*

Q. 10. *What is Hope?*

A. It is a Virtue that gives us an humble confidence that we ſhall one day ſee and enjoy God, in ſuch ſort as we obſcurely know him by Faith; but face to face and without obſcurity.

Leſſon

Lesson XI.

Of Charity.

Q. 1. *Is it sufficient to have* Faith *and* Hope?

A. No: We must also have *Charity*, for these Three virtues, *Faith*, *Hope* and *Charity* compose the Staffe and Life of a Christian. But *Charity* is the chief, and most perfect.

Q. 2. *What is* Charity?

A. It is a virtue which enables us to love God above all things, for the love of Himself, and to love our Neighbour as our selves.

Q. 3. *What is it to love God above all things?*

A. 'Tis to love him more than any Creature, and more

than our ſelves; and to be ready to part with all things, tho never ſo dear unto us, and even lay down our lives, rather than diſobey the leaſt of his Commandments, or reſiſt his Holy Will.

Q. 4. *What is it to love God for the love of Himſelf?*

A. 'Tis to love him for no other reaſon, than becauſe he is ſoveraignly good, infinitely excellent, and moſt worthy to be loved.

Q. 5. *What is it to love our Neighbour as our ſelves?*

A. It is to deſire and procure him for the love of God, the ſame good things that we deſire for our ſelves; and to treat him as we deſire he ſhould treat us.

Q. 6. *May not a man alſo love himſelf?*

A. Yes: but there are two ſorts of love of ones ſelf, *viz.* one good, and the other ill? Q.

Q. 7. *What is the Ill?*

A. When one does not refer to God the affection one bears to ones self, but looks no farther than self-interest and convenience.

Q. 8. *What is the good?*

A. 'Tis when we desire nothing for our selves, but what it is the Will of God we should desire, to accomplish his Holy purposes in us.

Q. 9. *Does this last way of loving our selves proceed from the love we bear to God?*

A. Yes. because when we truly love God, we also love whatsoever he loves, and desire whatsoever he desires, as well in our selves as in our Neighbour.

Q. 10. *What are the things that God would have us desire for our selves?*

A. Those which render us

capable to love and serve him for ever.

Q. 11. *What are those things?*

A. Such as appertain to Grace and the Service of God, and enable us to perform our Duties to God and our Neighbour, according to the Law of the Gospel.

Q. 12. *Are we to desire these things for our Neighbour too?*

A. Yes: in conforming our selves to the eternal Decrees of God, whereby he is resolved to give these Blessings to whom it shall please him.

Q. *Do we in this manner fulfill the precept of* Charity *towards our Neighbour?*

A. Yes: provided that this affection be truly imprinted in our heart, and that we shew it by Effects, charitable Offices, good Works when we have occasion.

Lesson

LESSON XII.

Charity to our Neighbour farther explain'd.

Q. 1. *WHo is our* Neighbour?

A. All men living; but not all in the ſame degree, nor in the ſame manner.

Q. 2. *How are they all our* Neighbours?

A. Becauſe all men are deſcended of the ſame Father, are compos'd of the ſame Nature, and capable of the ſame eternal Happineſs. Upon which conſiderations, all men are not only our Relations, but even our Brethren; And therefore we are obliged to love them moſt ſincerely and tenderly.

Q. 3. *Why are they then not all in the same degree?*

A. Because, as amongst Relations, some are nearer to us than others; so amongst our *Neighbours*, some appertain unto us more nearly, and some farther off.

Q. 4. *Who are the farthest off?*

A. Those that appertain unto us meerly by Flesh and Blood, or by Humane Birth, and such are all men in general, who are only our Brethren as they issue from one common Father; and our own Kindred in particular, who are such because they descend of the same Line and Family.

Q. 5. *Pray then who are the nearest to us?*

A. Those who are related unto us by the Divine Birth, which we receive in the Sacrament of Bap-

Baptiſm, where we become the Children of *Jeſus Chriſt*, that is to ſay, all Chriſtians.

Q. 6. *What? are they nearer to us then our own Kindred?*

A. Yes, if our Kindred are not alſo Chriſtians; for our Kindred only appertain to us becauſe they are born of the Blood of the ſame man: But Chriſtians are born of the Blood of the ſame God, to wit, of *Jeſus Chriſt*, who beſtows upon us a new Life.

Q. 7. *It ſeems then that all* Chriſtians *are equally to be loved?*

A. Not ſo, for thoſe that are our *Fathers* in the Church, to wit, our *Biſhops* and *Paſtors*, are nearer unto us than thoſe who are only our *Brethren*, as all other Chriſtians are. In like manner, amongſt Chriſtians, the moſt Holy and moſt Virtuous ap-

appertain more unto us than others, as being the chief and eldeſt amongſt our Brethren in the Family of *Jeſus Chriſt*.

Q. 8. *How are we to exerciſe our* Charity?

A. We are to exerciſe it according to the divers degrees here mention'd, always preferring thoſe before others, who are neareſt to us, as our Kindred before other men, and Chriſtians before our Kindred that are not ſo.

Q. 9. *Are we to love our fellow Chriſtians for no other reaſon, than becauſe they are our Brethren?*

A. We are bound to love them, not only becauſe they are our Brethren, and like our ſelves Children of *Jeſus Chriſt*, but alſo as our fellow Members, that together with us, compoſe the ſame Body.

Q. 10. *Are all Christians one and the same Body?*

A. Yes; they are one Body as true as each of us have one Body.

Q. 11. *How can so many persons be knit into one and the same Body?*

A. It is done by the Power of the *Holy Ghost*, who is spread through all the Members thereof, and is the bond and Soul of this Body, uniting all the parts thereof more closely than our Souls are united to our natural Bodies.

Q. 12. *How do you call this Body?*

A. I call it the Church, of which all *Catholicks* are Members, and *Jesus Christ* the Head: Insomuch that *Jesus Christ* and all *Catholicks* do make but one Body, but one Church, and as the

the Scripture ſpeaks, but one *Jeſus Chriſt.*

Q. 13. *Are we therefore to love the* Catholicks *as Members of* Jeſus Chriſt?

A. Yes; and even as much as *Jeſus Chriſt* himſelf, (ſays St. *Auguſt.*) becauſe they make with Him one and the ſame Body, and in a ſpiritual Body one and the ſame perſon. And this is the reaſon why he himſelf aſſures us in the Goſpel, *That whatſoever we ſhall do for the leaſt of the Faithful, he will take as done to Himſelf.*

Aug lib. 3. doctr. Chriſt. c. 13.

Q. 14. *Therefore want of due Charity to our Neighbour, muſt ſurely be a very great ſin?*

A. It is a grievous ſin, becauſe it is committed, not only againſt our Brethren, and our own Members, but even againſt *Jeſus Chriſt* himſelf. Leſſon

LESSON XIII.

Q. 1. *WHat is the true mark of* Charity?

A. It is the obſerving the Commandments of God. For he that ſays, *He loves God, and yet does not do what he Commands, is an Hypocrite and Diſſembler.*

Q. 2. *Why ſo?*

A. Becauſe *Charity* is a Divine Friendſhip between God and Man. Now Friendſhip unites the hearts of lovers, and renders them conformable to each other; Inſomuch that they have the ſame Deſires, the ſame Will. Therefore he that truly loves God, has his will wholly conformable to the Will of God, and ſo never oppoſeth his deſires, but fulfils his Commands.

Q. 3.

Q 3. *Recite the Commandments?*

A. I. I am the Lord thy God who brought thee out of the Land of Egypt, out of the house of bondage: Thou shalt not have any other Gods before me; thou shalt not make to thy self any Idol, nor any Graven thing, nor any Figure, to adore them.

II. Thou shalt not take the Name of the Lord thy God in vain; for the Lord thy God will not hold him innocent, who shall take the Name of the Lord his God in vain.

III. Remember to keep Holy the Sabbath-day.

IV. Honour thy Father and thy Mother, that thou may'st be happy, and that thou may'st live long upon the Earth.

V.

V. Thou shalt not kill.

VI. Thou shalt not commit Fornication.

VII. Thou shalt not Steal.

VIII. Thou shalt not bear false witness against thy Neighbour.

IX Thou shalt not covet thy Neighbours Wife.

X Thou shalt not covet thy Neighbours House, nor his Man Servant, nor his Maid Servant, nor his Oxe, nor his Asse, nor any thing that belongs unto him.

Q. 4. *Explain the first Commandment?*

I am the Lord thy God, &c.

A. He commands us to acknowledge one God, Creator of Heaven and Earth, and the bestower of all good things upon

on us: He likewiſe forbids us to give the Honour and Adoration we owe him, to any Creature, or to the Image, or Likeneſs of any Creature.

Q. 5: *Are we not then to honour the Saints and our Superiors, and the Images of Chriſt and his Saints?*

A. We are doubtleſs to Honour them, but not as Gods, after the manner of the *Heathens*, who gave Divine Honour and Worſhip to Creatures and Images, as if they had been Gods, and ſo made Idols of them.

Q. 6. *Explain the Second?*

II. Thou ſhalt not take the Name of the Lord thy God in vain.

A. He forbids us to Swear falſly, or ſo much as to Swear at all, unleſs when Juſtice obliges

liges us to it. For the reſpect which we are to bear to the Majeſty of God, will not permit us to uſe his Holy Name, without great neceſſity.

Q 7. *Explain the Third?*

III. Remember to keep Holy the Sabbath day.

A. He commands us to Honour the day of his *Reſt*, which day before the coming of Chriſt was the *Seventh*, and ſince his coming the *Eight* day of the week: For as God after he had Created the *Old World* in the ſpace of ſix days, reſted the *Seventh*; ſo *Jeſus Chriſt* after he had accomp'iſh'd all the Labours and Sufferings neceſſary to compleat the *New World*, which is, his Church, reſted the *Eighth* day, which is that of his Reſurrection, when his Body and Soul united toge-

ther in the Glory of Heaven, began their Eternal resting in the bosom of his Father.

Lesson XIV.

The Commandments relating to our Neighbour Explain'd.

Q. 1. *Explain the Fourth.*

VI. **Honour thy Father and thy Mother.**

A. He commands us to render to our Fathers and Mothers all Honour and assistance that we can, and is not inconsistent with the Supreme Honour that we owe to God: Next to them, he commands us to Honour our Relations; and in recompence, promises a long life to him that shall Honour those who gave

gave him Life. Which is to be underſtood, not only of the Fathers and Mothers of our Body, but much more of thoſe of our Soul, who are the *Biſhops*, and *Paſtors*, and ſuch as govern us by Authority deriv'd from God, whether Spiritual or Civil.

Q. 2. *Explain the Fifth?*

V. **Thou ſhalt not kill.**

A. He forbids us to hurt our Neighbour any way whatſoever, in his Life, Soul, Body, Health or Members, and not to be the Executioners of our own Revenge. Which is to be underſtood of thoſe who do it without Authority; not of the Miniſters of Juſtice whom God has appointed for that end.

Q. 3. *Explain the Sixth?*

VI. **Thou ſhalt not commit Fornication.**

A. He forbids all sorts of Actions and Thoughts contrary to Chastity, and the Purity becoming those that approach unto the God of Purity.

Q. 4. *Explain the Seventh?*

VII. Thou shalt not Steal.

A. He forbids us in this Commandment to hurt our Neighbour in his Goods, as he forbad us in the Fifth to hurt him in his Person.

Q. 5. *Explain the Eighth?*

VIII. Thou shalt not bear False Witness against thy Neighbour.

A. He forbids us to say any thing False to the Prejudice of our Neighbour, whether in Publick or in Private; no, nor publickly to Defame him for a private Fault; but to admonish him privately thereof. So that by this Commandment, we are or-

order'd to be tender of our Neighbours Reputation, as by the Fifth and Seventh we are commanded not to hurt him in his Person or Goods.

Q. 6. *Explain the Ninth?*

IX. **Thou shalt not covet thy Neighbours Wife.**

A. He forbids us to desire the Wife of another, though it were to Marry her. For he foresaw that the *Jews* having permission to be Divorced from their Wives, some might take advantage thereby to sollicit them to part from their Husbands, with hopes of enjoying them more freely themselves.

Q. 7. *Explain the Tenth?*

X. **Thou shalt not covet thy Neighbours House, &c.**

A. He forbids us to desire the Goods of our Neighbour in any manner whatsoever; and

and condemns not only the intention of Stealing them, but even the Desire of possessing them lawfully. For he will not have us make Designs upon the Goods of our Neighbour, as we our selves wou'd not be willing our Neighbour shou'd design upon ours.

S Fr. Sa'es Introduct. c.14. p.3.

Q. 8. *Now, is it a certain sign that he who keeps these Commandments, is in* Charity ?

A. Yes: For the Three first contain the Love and Duty we are to pay to God; and the Seven other, that which we owe our Neighbour. Now *Charity* consists in Loving God, and our Neighbour as we ought.

Lesson

Lesson XV.

Of the Commandments of the Church.

Q. 1. *Say the Commandments of the Church?*

I. To keep Holy Festival-days Ordained by the Church, by Abstaining from Servile Works.

II. To hear with Reverence the Holy Service of Mass on Sundays and Holy days.

III. To Fast Lent, Ember Weeks, Rogation Week, and such Vigils as are Fasted in the Dioces where you dwell, and to abstain from Flesh on Fridays and Saturdays throughout the year.

IV. To

IV. To confeſs your Sins, at leaſt at Eaſter, to your own Paſtor, or to one that has permiſſion by him to hear you.

V. To Receive the Bleſſed Sacrament at leaſt once a year, in your own Pariſh, and at the Holy time of Eaſter.

Q. 2. *Explain the Firſt?*

I. To keep Holy-days ordain'd by the Church, &c

A. It commands us to imploy our time on *Sundays* and *Holy-days* in the Service of God, as we imploy it on working days in ſerving our ſelves and our own occaſions: Wherefore thoſe who ſpend their time on *Holy-days* in Playing and Recreations, in Travelling, or in Affairs not altogether neceſſary, ſin againſt this Commandment.

Q. 3.

Q. 3. *Explain the Second?*

II. **To hear with Reverence the Holy Service of** Maſs, *&c.*

A. It commands us on *Sundays* and *Holy-days* to be devoutly preſent at the *Holy Maſs*, to the end that we may offer to God the Father the moſt acceptable Sacrifice of his Son, together with our moſt thankful acknowledgments for all the Bleſſings that both the whole Church and our ſelves have received that Week, and particularly on that day. Wherefore one that is only preſent at *Maſs* in Body, without attention of Mind, and Reverence befitting that place, and time; does not ſatisfie this Commandment.

Q. 4. *Explain the Third?*

III. **To Faſt** Lent, *&c.*

A. It commands us to *Fast* all the days of *Lent*, excepting *Sundays*, (on which it obliges us only to Abstain:) to *Fast* also *Wednesdays*, *Fridays* and *Saturdays* in *Ember Weeks*; and such *Eves* or *Vigils* as are Fasted in the place where we are, and this is to be understood generally of all those that can *Fast* without considerable prejudice to their Health, a thing in which every one is bound to suspect his own Judgment, and have a care of flattering himself.

Q. 5. *Explain the Fourth?*

IV. **To confess ones Sins**, &c.

A. It commands us to confess our sins at least once a year, and that to our own Pastor. Which is to be understood of those that have offended

ded God by Mortal Sin: For others are not oblig'd, though they may do it with much edification and merit.

Q. 6. *Explain the Fifth and last?*

V. To receive the Blessed Sacrament, &c.

A. It commands us to receive every year at *Easter*, in our own Parish; which is to be understood, unless our *Confessor* judge it expedient to defer our Communicating till some other time.

Q. 7. *Are these Commandments different from the Commandments of God?*

A. They are not different in effect, as being only a *determination* of our Service to God, and are comprehended under the precept where God commands us, *To Honour our Fa-*

ther and our Mother: Whereby he obliges us to obey the Church, as in *Jesus Christ* our chief Mother and the Pastor thereof our Father; therefore I say they are only different in this, that they are Explications of the Commandments of God, and particular Rules for the better observing of them.

Lesson XVI.

Of Grace.

Q. 1. *Is it not enough to know the Commandments of God to be able to keep them?*

A. No; For to be able to do this we must have the *Grace* of God, without which we cannot fulfill the least of the Commandments,

ments, nor do any good action, nor have the will to do it, how perfect knowledge soever we have of our duty.

Q. 2. *What is Grace?*

A. It is a Gift of God, bestow'd on us through the merits of *Jesus Christ*, to enlighten and strengthen the Soul, and to enable her to do all that God requires of her, if she cooperate with his Grace by the good use of her free will.

Q. 3. *Can we merit this Grace?*

A. We can do nothing at all to merit our first *Grace*, whereby we are reconciled to God, and enter into his Holy Service: Wherefore he gives it us meerly out of his Mercy, and goodness, which Mercy and goodness, *call*, *prevent*, and even *draw* all those that approach unto him.

Q. *Is this first Grace sufficient?*

A. No, For after that, by it we are entred into the Service of God, we cannot advance therein, unless he assist us at every step, and send us a fresh succour, and a new Grace.

Q. 5. *Then we continually depend on the Mercy of God?*

A. Yes: For to what degree soever of Justice we are arrived, we have still need of a continual Divine assistance to maintain us in that state, and strengthen us to prosecute our good actions.

Q. 6. *Whence cometh so great a necessity?*

A. It cometh from hence; because as long as we live in this World, we have within us a natural corruption, which the Scripture calls *Concupiscence*,

cence, and which carries us always contrary to the Law of God, and raiseth in us Temptations and Motions which cannot be overcome but by the Grace of *Jesus Christ*. Now all the virtue and exercise of a Christian in this World, consists in fighting against and weak'ning this *Concupiscence* by little and little.

LESSON XVII.

Of Prayer.

Q. 1. *WHat means have we to obtain of God this continual assistance and Grace so necessary for us?*

A. Prayer, by which we represent unto him our necessities, and beg of him his assistance.

Q. 2. *Ought we to Pray often?*

A. Our Prayer muſt be *continual*; for as our neceſſities are continual, we ſhould be wanting to our ſelves, if we did not continually Pray to God to relieve them.

Q. 3. *Then muſt we be always upon our knees at Prayer?*

A. No; for there are many ways of *Praying*: The firſt is by *Words*, the ſecond by *Deſires*, the third by *Actions*, and the fourth by *Patience*. Now it is ſufficient to make our Prayer *continual*, that a man Pray any one of theſe four ways:

Q. 4. *How do we Pray to God by words?*

A. By ſpeaking to him with affection and reverence, either in the ſame words which he has taught us in the *Lords Prayer*, or in any other which contain the

the ſame ſenſe: For the *Pater noſter*, that is to ſay, the Prayer which our Lord *Jeſus Chriſt* deliver'd to us with his own Lips, is the pattern of all other Prayers; and no one can be good and pleaſing to God, unleſs it be conformable to this.

Q. 5. *Say the Lords Prayer?*

I. Our Father which art in Heaven, hallowed be thy Name.

II. Thy Kingdom come.

III. Thy will be done on Earth as it is in Heaven.

IV. Give us this day our daily Bread.

V. Forgive us our Treſpaſſes, as we forgive them that Treſpaſs againſt us.

VI. And lead us not into Temptation.

VII. But deliver us from evil, Amen.

Leſſon

LESSON XVIII.

The Pater Noster expounded.

Q. 1 *EXplain the first words?* Our Father which art in Heaven.

A. These words teach us three things: First, that it is the Prayer of the *Children of God*, and that we are to pronounce them with such sincerity and affection as obedient and loving Children address themselves to their Father.

The second: That we are to use these words with the Spirit of *Charity*, and in the Name of all our Brethren united with us in the Body of the Church. For which reason we do not say *My Father*, or *Father*

then alone, but **Our Father.**

The third, That we are to apply our ſelves to him as to a Heavenly, not an Earthly Father: And therefore when we Pray unto him, we are to have our Deſires fixt upon Heavenly things, and make them the chief ſubject of our Petitions.

Q. 2. *Explain the firſt Petition?*

I. **Hallowed be thy Name.**

A. We beg, that as the *Name* of God, that is to ſay, the Majeſty of God, is infinitely Holy in it ſelf, ſo it may be *Hallowed* or ſanctifyed, that is, be acknowledg'd, lov'd, and ador'd by all men.

Q. 3. *Explain the ſecond?*

II. **Thy Kingdom come.**

A. We beg that God will pleaſe to make known his Power, and raign over all men after

after such manner as shall be best pleasing to him, as well by ruling in their hearts in this Life, as making them Members of his Eternal Kingdom in the next.

Q. 4 *Explain the Third?*

III. **Thy will be done in Earth as it is in Heaven.**

A. We beg of God in general, that he will accomplish his holy Will both in Heaven and Earth, and give all men the Grace to be as obedient unto him on Earth, as the Holy Angels and Saints are in Heaven: And in particular, that he will fulfill all the Divine purposes of his goodness concerning our selves, and make our Wills and Desires to be one and the same with his now.

Q. *Explain the Fourth?*

IV. **Give**

IV. **Give us this day our daily Bread.**

A. We beg of God before all things, that he will give us his daily Grace (as the Holy Fathers call it,) that is to ſay, the Grace which we need every day, and even every moment, as the neceſſary food and ſubſiſtance of our Soul. Secondly, we beg of him that he will prepare our Hearts to receive in due time the Body of his Son in the Bleſſed Sacrament, who is the Bread of Life, and the Fountain of all ſorts of Grace. In the third place we deſire him to beſtow upon us what is neceſſary for the life and welfare of our Body.

Q. 6. *Does he allow us to Pray to him for temporal things?*

A. Yes: He does allow us, but as it were againſt his will, and

and contrary to his first design: That those that will not have Patience to let God work, and expect in silence his helping hand, may at least address themselves to Him, rather than to Creatures.

Q. 7. *Does he allow us to ask all manner of Temporal things?*

A. No: For this condescendence or permission allows us to ask only our *dayly Bread*, that is to say, that which we stand in need of dayly: And he will not have us ask so much as this, till we have first asked our Spiritual Food; and then too conditionally, (*viz.*) if the Temporal thing we desire be conducing to the good of the Soul.

Q. 8. *Explain the Fifth?*

V. **Forgive us our Trespasses, &c.**

A. We

A. We pray God to pardon the ſins which we dayly commit againſt him; proteſting likewiſe that we freely pardon all who have offended us. And hereby we make our own forgiving others, the meaſure of the Pardon which we hope for our ſelves.

Q. 9. *Explain the Sixth and Seventh?*

VII. **And lead us not into Temptation, but deliver us from Evil.**

A. We Pray that God will not *lead us into Temptation*, that is, not ſuffer us to be led or tempted above what, with the aſſiſtance of his Grace, we are able to Bear. Whereby we do not Pray not to be tempted at all, (for therein conſiſts our merit,) but that we may not be overcome by Temptation: and

therefore we conclude, *Deliver us from evil*, Defend us from ſin and all ſnares of the Enemy.

LESSON XIX.

More concerning Prayer.

Q. 1. *Say the* Ave Mary?

A. Hail Mary, full of Grace, our Lord is with thee; Bleſſed art thou amongſt Women, and Bleſſed is the Fruit of thy Womb, Jeſus.

Holy Mary, Mother of God, Pray for us Sinners, now and in the hour of our Death, Amen.

Q. 2. *Who made this Prayer?*

A. The Church has borrow'd the firſt part thereof from

from the Angel *Gabriel* and St. *Elizabeth*, and she her self added the second.

Q 3. *Why do we joyn this Prayer after the* Pater Noster?

A. After we have addreſs'd our ſelves to our *Father*, it is but reaſonable that we apply our ſelves to our *Mother*, ſhe being nearer to him, and having more Power with him than any other Creature.

Q 4. *Is there no other manner of Offering up our Prayers by words?*

A. There are many; and particularly thoſe which the Church uſes in the *Divine Office*, and in the moſt Holy Sacrifice of *Maſs*: To which forms of Prayer we ought to have a ſingular Devotion, as being the moſt excellent of all others, becauſe they are the

voice of the Universal Church, the Spouse of Christ, and conceived by the *Holy Ghost*, and pronounced by the mouth of the *Priests*.

Q. 5. *How are we to Pray by* Desires?

A. By placing our selves in the presence of God to receive the Grace of lifting up our Hearts and uniting our Spirits with him; which humble posture, though we say nothing, is a most excellent Prayer, for 'tis an acknowledgment of our own *Nothing* and Insufficiency, and a patient expectance of of the Divine assistance.

Q. *How are we to Pray by* Actions?

A. By doing good Works in the Spirit of *Charity*, and leading a good and Virtuous Life guided by the light of Faith and

and Grace: For if our good Works united to the Actions and Sufferings of Christ have Power to merit Eternal Life, with far greater reason are they able to obtain whatsoever is necessary for us during this mortal Life.

Q. 7. *How are we to Pray by* Patience?

A. By bearing patiently and resignedly the afflictions, adversity, losses and sickness, which it shall please God to send us. This is an excellent means to draw upon us his Blessing, and increase his Grace in us, and the most certain method to deliver our selves from the Afflictions themselves. For as *Works* are more Powerful with God than *Words*, so *Patient Suffering* is much more Powerful than *Works*.

Q. 8 *Now explain how we are to Pray always.*

A. We are to Pray always, becauſe we are always to be in the exerciſe of one or other of theſe four ſorts of Prayer. But they are never practiced right, unleſs they ſpring from a ſincere deſire of being with God. For Prayer chiefly conſiſts in that deſire, and is nothing elſe but a longing of the Soul to be with him.

Q. 9. *Can we Pray to God in no other manner?*

A. Yes: For in caſe all the other fail us, we may yet *Pray.* Though we can neither move our Lips, nor lift up our Heart by Deſires, nor Sacrifice our ſelves to him by Patience: Yet we may proſtrate our ſelves before God, as Beggers and Indigent perſons, do at the feet of

of thoſe they expect a Charity from, without ſaying any thing; only ſhewing our miſery and wants as thoſe poor Wretches do, who lye in the Streets, and ſhew their Wounds and Sores to the eyes of ſuch as paſs by, to move them to compaſſion. Which is many times a more moving Rhetorick than all the Intreaties and Petitions, not only with men, but with God; And if with men, certainly much more with God, who out of the bowells of his Mercy is infinitely more inclined to take compaſſion on us, then we can be to take pity of others.

S. Bern. l. 12. de grad Humil. S. Fr. Sales l. 2. Ep. 53.

Leſſon

LESSON XX.

Of the Sacraments, and first of Baptism.

Q. 1. IS *there no other means beſides* Prayer *to obtain the Grace of God?*

A. There are many others, and eſpecially the *Sacraments?*

Q. 2. *What is a* Sacrament?

A. It is an outward and viſible ſign of an inward and inviſible Grace, inſtituted by *Jeſus Chriſt* as a means to Sanctify men, and beſtow his Spirit upon them.

Q. 3. *How many* Sacraments *are there?*

A. Seven: *Baptiſm, Confirmation, Holy Euchariſt, Pennance, Extream Unction, Holy Order,* and *Matrimony.*

Q.

Q. 4. *Explain the Sacrament of* Baptiſm.

A. It is a *Sacrament* inſtituted by *Jeſus Chriſt* to deliver men from the Sin in which they are born, and which they contracted from *Adam*: And whereby they are regenerate or born again into a new Life of Grace and Innocence; Inſomuch that of Children of *Adam*, they become Children of *Jeſus Chriſt*.

Q. 5. *Why do we Baptize with Water?*

A. To ſignifie, that as Water cleanſeth the Body; ſo *Baptiſm*, by virtue of the Blood of *Jeſus Chriſt*, cleanſeth the Soul, and waſheth it from all ſin.

Q. 7. *Why do we Baptize in the Name of the Bleſſed* Trinity?

A. Becauſe the *Holy Trinity* is the *principal Object* of our Faith;

Faith; and therefore when we are received into the Church, we make an *expreſs* profeſſion of our belief in the *Father*, *Son* and *Holy Ghoſt*.

Q. 7. *What do we promiſe God in* Baptiſm?

A. We ſolemnly promiſe to renounce the *World*, the *Fleſh*, and the *Devil*, that is, to lead a Life conformable to the Life of Chriſt, and to abſtain from all things that do not become one that is waſhed in the Blood of Chriſt, and is become even a Member of it.

Lesson XXI.

Of Confirmation.

Q. 1 *Explain the Sacrament of* Confirmation.

A. It is a Sacrament, which by the Inſtitution of *Jeſus Chriſt* is apply'd unto us by the Hands of the *Biſhop*, Annointing us with *Holy Oyl*, by which outward ſign is ſignified the *Holy Ghoſt*, who thereby is given to ſtrengthen us againſt our enemies.

Q. 2. *Againſt what Enemies?*

A. Againſt the three implacable Enemies of our Soul mentioned before, to wit, the *Devil*, that is, all the Power of Hell which endeavours to ſhake our Faith: The *World*, that

is, the infection of Converſation with men, ill Example, and Spirit of the World, which always makes war againſt the Spirit of Chriſt. And laſtly, the *Fleſh*, that is the natural inclination we have to evil, and weakneſs to maintain our Faith when we lye under perſecution for it.

Q. 3. *How is the* Holy Ghoſt *given us in this Sacrament?*

A. He is given us with the fulneſs of the Graces and Gifts which make the Soul ſtrong and couragious, that is, beſtow upon her the perfection of *Charity*; For in *Charity* alone conſiſts our ſtrength to overcome all Temptations, both viſible and inviſible.

Q. 4. *How many are the Gifts of the* Holy Ghoſt?

A. They are ſeven, *Wiſdom*, *Under-*

Underſtanding, *Councel*, *Fortitude*, *Science*, *Piety*, and the *Fear of God*: All which, in a word, are nothing elſe but the perfection and higheſt ſtep of *Charity* which is ſhed in our hearts by the *Holy Ghoſt* that is given us.

Q. 5. *Then one is bound to receive the Sacrament of* Confirmation?

A. Yes, moſt certainly: if we have convenience: For without it, we are not perfect Chriſtians, becauſe we want the *fulneſs* of the *Holy Ghoſt*, and *perfection of Charity* which are conferr'd in it. And to prepare our ſelves to receive it, we have added a ſhort inſtruction to the end of theſe.

LESSON XXII.

Of the Holy Eucharist, or Blessed Sacrament.

Q. 1. *WHat is the* Holy Eucharist?

A. It is a *Sacrament*, wherein, under the visible signs of *Bread* and *Wine*, the *true Body* and *Blood of Jesus Christ*, are invisibly present to nourish and sanctifie the Souls and Bodies of those that Communicate Worthily.

Q. 2. *Does the* Bread *remain in the* Host, *and* Wine *in the* Chalice?

A. No: For the whole Substance of the *Bread* and *Wine* is taken away, to make place for the Substance of the *Body* and *Blood*

Blood of *Jesus Christ*, which only remains there vieled with the qualities and species of *Bread* and *Wine*.

Q. 3. *How is it possible that the Body of a Man, should be inclosed within the compass of a little* Host?

A. This cannot be done by any *Natural Power*, but is easie to the *Omnipotency* of God, to whom nothing is *Impossible*, and who causes that under each of the Species as well as under both; and under the least quantity of each, as well as under the greatest; and under each part of the *Host*, as well as under the whole, are contain'd the *Flesh* and *Blood*, the *Body* and *Soul*, the *Humanity* and *Divinity* of *Jesus Christ*.

Q. 4. *How is this wonder perform'd?*

A. It is perform'd by the words instituted by *Jesus Christ*, and pronounced by the *Priest* in his Name, which words have a Divine Virtue and Power of the *Holy Ghost*, to produce the effect which they signifie.

Q. 5. *Why did* Jesus Christ *Veil his* Body *and* Blood *under the Species of* Bread *and* Wine?

A. To *continue* upon Earth the Sacrifice he offer'd for us upon the *Cross*: thereby rendring a perpetual offering to his Father, to satisfie for our Sins; and *Communicating* to men the Fruit of this Sacrifice, by uniting their Souls with it; and at the same time *exercising our Faith*, by hiding himself from our Senses.

Q. 6. *Is the* Eucharist *then both a* Sacrament *and* Sacrifice?

A. It is: For after that it is offer'd

offer'd up by the *Priest* to the Honour of God, the bounty of God gives it to us for our Sanctification; and thus God renders to men the same gift that men presented to God.

Q. 7. *Why is this Sacrifice offer'd under two different Species of* Bread *and* Wine?

A. To signifie the perfect separation of the *Blood* of *Jesus Christ* from the *Body*, at the time of his *Passion*, whereof the Sacrifice of *Mass* is the *Memorial*.

Q. 8. *Are we bound to receive under both Species?*

A. The *Priests* that Minister at the *Altar* are bound to receive under both, because they are bound to Consecrate both, as offering Sacrifice in the Person of Christ. But such as receive only *Sacramentally*, that is, as private Members, and not as

as publick Miniſters of the Church, may receive under one kind, becauſe the one contains as much as both. And hence the Ordinance of Holy Church, which forbids the *Chalice* to the Laity, does notdeprive the Communicant of any effect of the *Sacrament*.

Q. 9. *In what ſtate muſt one be to receive Worthily?*

A. One muſt be in the ſtate of Grace, muſt have Repentance, and (generally ſpeaking,) ought to have done Penance for paſt Sins, without cleaving either in Heart, or Deſire, or through negligence, to any thing that might diſpleaſe God. As for the Diſpoſition of the Body, the Communicant muſt approach in a Decent and Humble poſture, and according to the Ordinance of the Church, muſt

must be *Fasting*, except in danger of Death.

Q. 10. *Why do you require this disposition of Soul?*

A. Because, as the *Sacrament* is the highest proof of the great love of God towards men, so ought they to approach unto him with a sincere desire to love him perfectly; which desire always supposeth the Soul in *Grace*, and some degree of *Charity*, which may be increased by receiving the *Sacrament*. Insomuch, that *Jesus* is never Worthily received, but in the Spirit of *Jesus*.

Q. 11. *Are we bound to have the same Disposition when we hear* Mass?

A. Those who hear *Mass* with Devotion, partake of the *Sacrament*; for the *Priest* offers it not only in his own Name, but

but in the Name of all that assist at it: Wherefore they receive it *Spiritually*, as those who Communicate receive it *Sacramentally*: For which reason they ought to bring along with them the same preparation of heart.

S. Jo. Chrysostom hom. 3. in Ep. ad Eph.

LESSON XXIII.

Of Penance.

Q. 1. WHat *is the Sacrament of* Penance?

A. It is a Sacrament instituted by *Jesus Christ*, to restore to his Holy Grace such as have lost it, by falling into Mortal Sin after *Baptism*.

Q. 2. *Who has Power to Administer this* Sacrament?

A.

A. Only *Prieſts*, who receive their Power from the Church; and therefore there is no forgiveneſs of ſins out of the boſom of the Church.

Q. 3 *In what ſtate muſt one be to receive this Sacrament?*

A. In a ſtate of Sorrow and Compunction, rais'd in our hearts by the love of God, which makes us truly deteſt our ſins, and converts us wholly to God.

Q. 4. *Is there nothing more required then Confeſſing our ſins?*

A. Yes: For we muſt alſo exactly perform the Penance enjoyn'd us, endeavouring thereby in ſome manner to appeaſe the Juſtice of God, to offer up, together with the ſatisfaction which Chriſt made for us, alſo our own endeavours towards the ſatisfying for our ſins, which

God

God requires of us, to make us the more value our Pardon, and deter us from sinning any more.

Q. 5. *How do we satisfie for our sins?*

A. By all sorts of good works, and chiefly by Fasting, Prayer, Alms-deeds, and other works of Mercy: For there is no means so proper to obtain the Mercy of God, as the being Merciful to others.

Q. 6. *How many are the works of Mercy?*

A. There are two sorts, *Spiritual* and *Corporal*?

Q. 7. *Tell me the* Spiritual?

A. They are seven, to wit,

1. To Instruct the Ignorant.

2. To admonish and correct Sinners.

3. To give Councel and Charitable Advice to such as stand in need of it.

4. To

4. To Comfort the Afflicted.

5. To ſuffer Injuries Patiently.

6. To Pardon Offences.

7. To Pray for the Living and the Dead; and for thoſe that Perſecute us.

Q. 8. *Recite the* Corporal?

1. To give Food to the Hungry, to give Drink to the Thirſty.

2. Harbour the Stranger and Pilgrim.

3. To Cloath the Naked.

4. To Viſit the Sick.

5. To Viſit and Relieve ſuch as are in Priſon, and eſpecially ſuch as ſuffer for Juſtice-ſake.

6. To redeem Slaves and Captives, or to Contribute towards their Ranſom.

7. To Bury the Dead.

Q. 9. *Is it neceſſary to exerciſe all theſe Works of Mercy to ſatisfie the Juſtice of God?* A.

A. You are to exercise them according to the Command and Direction of your Confessor, and of your own accord as far forth as you are able.

Lesson XXIV.

Of Sin, and of the Sacrament of Extreme Unction.

Q. 1. *Why is so much* Penance *necessary?*

A. Because Sins committed after Baptism are so grievous, that to appease the Justice of God, he requires we do all that we can to bring forth Fruits worthy of Repentance.

Q. 2. *Are we to repent of all our Sins?*

A. Yes: Both in general and particular; for any one sin, or

or ſinful affection, unrepented of, hinders the pardon of all the reſt. And we are bound to confeſs to the *Prieſt*, who repreſents the Perſon of *Jeſus Chriſt*, all our *Mortal Sins*, and ſuch as we have reaſon to *ſuſpect* to be Mortal; But we are not obliged to confeſs *Venial Sins*, though it is very profitable to the Soul to confeſs them, as being an action of great Humility, a mortification of Self love, and the moſt efficacious means to obtain Pardon for them.

Q 3. *What do you call a* Mortal ſin?

A. It is a great offence againſt God, whereby we turn from the Creator to the Creature, looſe his Holy Grace, and forfeit our Title to the merits of Chriſt and to the Kingdom of Heaven, and de-

ſerve to be puniſh'd Eternally in Hell Fire.

Q. 4. *How many ſorts of* Mortal Sins *are there?*

A. There are principally ſeven, to which all others are reduced, and therefore they are term'd *Capital*, as being the Heads and Fountain of all others: They are,

1. **Pride**, or eſteem of our own Excellence, and preferring our ſelves before others.

2. **Covetouſneſs**, as not relieving our Neighbour, when he ſtands in need of our aſſiſtance in any kind.

3. **Luxury**, or willingly giving way to any unlawful or immodeſt Thoughts, Words, or Actions againſt *Chaſtity*.

4. **Envy**, or repining at anothers Proſperity, eſpecially of his Spiritual profit.

5. **Glut-**

5. **Gluttony**, or intemperance in Eating or Drinking to Excess.

6. **Anger**, or giving way to the violence of Passion.

7. **Sloath**, or great negligence, especially in our Devotion and care of our Souls.

Q. 5. *What do you call* Venial Sin?

A. It is an offence against God, which in truth does not deprive us of his Grace, but *weakens* the Soul, and puts her in danger of falling into other greater sins, if she does not timely amend her self, and repent of them. As for example, a small Sickness may likely increase, and become Mortal, if it be neglected.

Q. 6. *Explain the Sacrament of* Extreme Unction?

A. It is a Sacrament Institu-

ted by *Jesus Christ* for the benefit of such as are Sick, and in danger of Death: And the intent of it is to free the Soul from the *remains* of Sin, and strengthen it against the last assault of the Enemy, and of Death: And likewise to restore Health to the Body, if it be necessary, for the good of the Soul.

Q. 7. *What are those* Remains *of Sin?*

A. They are a weakness and languishing of a Soul which has not taken due care to Cure her self perfectly by timely *Penance*, and re-establish her self firmly in the Grace of God; but has suffer'd many Imperfections and faulty affections to remain in her.

Lesson

LESSON XXV.

Of Holy Order.

Q. 1. *EXplain the Sacrament of* Holy Order?

A. It is a Sacrament inſtituted by *Jeſus Chriſt*, conferring Power upon men to perform *Eccleſiaſtical Functions*; and the Grace of the *Holy Ghoſt* to exerciſe their reſpective Duties Holily.

Q. 2. *How many* Degrees *of Holy Orders are there?*

A. There are ſeven, the one excelling the other in Power and Dignity, to wit, the Orders of *Door-keeper*, *Lector*, *Exorciſt*, *Acolyte*, *Sub-Deacon*, *Deacon*, and *Prieſt*.

Q. 3. *Is not* Epiſcopacy *a Sacrament?*

A. Yes: But it is not named amongst the other Orders, because it is only an eminent Degree of Priesthood, and the highest perfection of the Priestly Character.

Q. 4. *Is* First-Tonsure *a Sacrament?*

A. No: But it is a Preparation, and as it were a *Noviceship* to enter into *Orders*; for by receiving it, one renounceth all Worldly pretentions, and takes *Jesus Christ* for his Inheritance, and professes to Consecrate his Life unto him in a more perfect manner than the rest of Christians.

Q. 5. *With what Dispositions ought one to receive* First-Tonsure?

A. He must be call'd by God, by a *special Vocation* of Grace, which must be carefully

ly

ly examin'd, leſt he ſhould engage himſelf in ſo Holy a ſtate only for Temporal Intereſt, Humane Reaſon, or raſhly of his own head. For if the Foundation be not ſound at bottom, he will have great reaſon to fear, that God will not give him a true Vocation to other Degrees of an *Eccleſiaſtical State.*

LESSON XXVI.

Of Matrimony.

Q. 1. *EXplain the Sacrament of* Matrimony?

A. It is a Sacrament inſtituted by *Jeſus Chriſt*, to eſtabliſh a Holy Alliance and Union between Man and Woman, to the end that Children may be Born of them, and being Born again

again by Baptiſm, may continue the ſucceſſion of the Church.

Q. 2. *What is the end of* Marriage?

A. It is the Spiritual Regeneration of Children after the Corporal Birth, and the Nouriſhing and Education of them proper to both theſe Generations.

Q. *Then are Fathers and Mothers oblig'd to inſtruct their Children carefully?*

A. Yes: And to teach them exactly, not only by Word, but alſo by Example, whatſoever belongs to Faith and good Manners; to lead a Chriſtian Life according to God, each one in his reſpective condition: For a *Father* is to be in his *Family* as a *Biſhop* in his *Dioceſs*, ſays St. *Cryſoſtom* and St. *Aug.*

Q. 4.

Q. 4. *Whence proceeds this excellence of* Marriage?

A. It proceeds from being the Image and Likeneſs of the Bleſſed Union between *Jeſus Chriſt* and his Church; for as *Jeſus Chriſt* is one with his Church, inſomuch that they cannot be ſeperated; ſo the *Husband* is one with the *Wife* by a *Unity*, (during the Natural Life of them both,) *inſeparable*: And as *Jeſus Chriſt* did love his Spouſe and her Children, even to die for them; ſo the Husband ought to love the Wife, and the Children which God has given them, with ſo perfect a love, that he ſhould be ready to expoſe his life, (if it be neceſſary) to preſerve that of their Bodies and Souls.

A short Instruction to prepare Children and Young People to receive the Sacrament *of* Confirmation.

THE Sacrament of *Confirmation*, is called by that Name, because it *Confirms* and Strengthens the Spiritual Life we receive in *Baptism*.

For before *Baptism*, we were dead to God and his Angels, though in the eyes of men we were alive by the Life of the Body, which is animated by the Union it has with the Soul: whereas the Soul does not live, but by the Union it has with God: Wherefore the Apostle St. *Paul*

Paul speaking of a Woman who first gave herself to God, and afterwards abandon'd him, says *That being living, she was dead.*

By *Baptism* we receive the true Life of Grace, and are begotten by *Jesus Christ* in the Womb of his Church, and born Children of another World. And whereas the Sons of men when they are born, are brought forth by their Mothers, to live *apart* and *of themselves* with a natural and humane Life: The Sons of *Jesus Christ*, when they are regenerate by his Grace, enter into him and his Church, to live not of themselves, but *by the Life of Christ*, and *Spirit of the Church*; to live, I say, not only as their Children, but even as Parts and Members of their own Body.

But

But the Life we receive in *Baptiſm* is ſo tender and weak, that it cannot laſt or ſubſiſt of it ſelf. For as a Child newly born has need of many helps to continue the Life it has ſo lately received, and wou'd as ſoon looſe it, were it left to it ſelf, without aſſiſtance and nouriſhment: So thoſe who are born by *Baptiſm*, have need of farther help of farther Grace to ſtrengthen the *Infants Spiritual* Life, which wou'd ſoon periſh if it were deſerted by the hand that gave it.

Now this farther Grace, and new addition of ſtrength, ſo neceſſary to maintain the Life conferr'd in *Baptiſm*, is given by the Sacrament of *Confirmation*. Whence it is eaſie to judge of how great importance this Sacrament is, and how much it con-

concerns every one to omit no opportunity of receiving it. For though it be not so absolutely necessary to Salvation as *Baptism*, yet it is so necessary to conserve the Grace of *Baptism*, that it cannot be neglected without a great Crime. For what *Jesus Christ* has left to his Church for the general sanctification of all her Members, cannot be neglected by any one of them, without a high ingratitude to the Giver, and Cruelty to himself: For at the same time that he deprives himself of so great an assistance, he contemns the Gift, which cannot but reflect upon *Jesus Christ* who gave it, and upon the *Holy Ghost* which is given in it.

The necessity hereof is farther shewn by that ordinary expression of the most Ancient

Councels, and Fathers, who call *Confirmation, the perfection of* Baptism, as St. *Clement*, Disciple to the Apostles, whose words are very remarkable: *After one is wash'd by* Baptism, *he is to be led to the Bishop to be strengthen'd, by receiving the seven Gifts of the* Holy Ghost, *for otherwise he cannot be a perfect Christian.* So say the Ancient *Councils* of *Eliberis* and *Orleans.* And St. *Austine* was certainly of this mind, when he affirm'd, *That* Confirmation *is of equal Sanctity with* Baptism.

And we have for it the Doctrine and Practice of the Universal Church: The practice, because they have always been look'd upon as ill *Catholicks*, who do not highly value it, and zealously endeavour to procure it for themselves, and others

others under their Charge.

The Doctrine; becauſe ſhe obliges us to believe that the *ſtrength* which is given in this *Divine Sacrament*, is the very ſame that *Jeſus Chriſt* promis'd his Apoſtles. For when he was ready to aſcend into Heaven, he aſſur'd them that they ſhould ſoon be endow'd with Power and Strength, which ſhou'd deſcend upon them from on high, to enable them to ſtand firm in the Profeſſion of their Faith againſt their Enemies, both viſible and inviſible.

Now this power and ſtrength, is no other than the *Holy Ghoſt* himſelf; whom *Jeſus Chriſt* according to his Promiſe, ſent upon his Apoſtles on *Whitſunday*. And as he pour'd forth his Spirit upon them under the figure of Firy Tongues, and with a great

Noise and Wind: So he pours it forth upon us under other visible signs, and in a manner more secret and hidden; thereby to exercise the Faith of those that do already believe, as he gave the first signs over the Apostles, to raise Faith in the *Jews* who did not believe.

The visible signs under which the *Holy Ghost* is now given, are the Sacrament of *Confirmation*, and the Ceremonies thereof. And for the same reason this Sacrament is conferr'd only by the Hands of a *Bishop*: Because the *Holy Ghost* being sent upon the Church in the Persons of the Apostles, and by them imparted to the Faithful, it is fitting that we shou'd receive it from them who are their *Successors*, and represent on Earth the Power and Majesty

jesty of *Jesus Christ* in Heaven, from whence he sent the *Holy Ghost* upon men.

The *Holy Chrisme* wherewith the *Bishop* Annoints the Forehead of one that is Confirm'd, is compos'd of *Oyl* and *Balsam*.

The *Oyl* expresseth the strength and courage which we receive by this Sacrament, becoming the Souldiers and Champions of *Jesus Christ*, to maintain and defend his Holy Church, and our Faith, to the last drop of our Blood.

The *Balsam*, by the effusion of its Odour and Noble Scent, signifies the Fulness and Riches of the *Holy Ghost* poured forth upon the Soul; giving us to understand how well our Conversation ought to Savour before God and Men. Which

gave St. *Paul* occasion to say, *That we are before God the sweet Odour of* Jesus Christ.

The person Confirm'd is Annointed in the *Forehead*, and the *Unction* is made in the form of a *Cross*, to let us understand to what end the *Holy Ghost* is given us; to wit, to give us assurance and boldness against the enemies of *Jesus Christ*, and not to be *asham'd of his Cross*. For the Forehead is counted the seat of *Bashfulness*, and the Courage of a Man shews it self in no other part so much as there.

An Explication of the Ceremonies of the Mass.

AS there is nothing of greater benefit to the Church, then the Holy Sacrifice of *Mass*; so there is nothing more necessary for those that assist at it, and desire to partake in the Fruit thereof, then to understand the Mysteries represented in it. And though all sorts of Devotion, allow'd of by the Church, are good and commendable, and lawfully practiced during the Holy Sacrifice; yet it cannot be question'd but a particular application of mind to the Ceremonies, and the following the *Priest* in the *Publick Prayers* of the *Church*, is

is the moſt excellent. Now to underſtand the Myſteries included in that Holy *Action*, we are to learn, that the variety of Ceremonies does not only ſignifie the Circumſtances of our Lords *Life* and *Paſſion*; but doth alſo repreſent and bring into our mind, whatſoever God has done for the Salvation of mankind from the *beginning of the World*, and has Decreed to do till the *day of Judgment*.

Hence we are taught, that the Sacrifice of the *Croſs* was offer'd generally for all who have ever been, and ſhall be ſaved to the end of the World: And therefore *Jeſus Chriſt* is called in the *Apocalypſe*, *The Lamb which was ſlain from the beginning of the World*.

And

And therefore the Sacrifice of the *Maſs*, is a commemoration of that perpetual Sacrifice which has been continually offer'd ſince the Fall of *Adam*, and ſhall never ceaſe to be ſo; becauſe the vertue of the Sacrifice of the *Croſs* ſpreads its ſelf into all times, both before and after the Paſſion of *Jeſus Chriſt*, and by It alone have all the Saints been ſaved, and ſhall be ſaved from the beginning to the end of the World. And in this ſenſe it is called by the Holy Fathers, the *general* and *perpetual* Sacrifice of the whole Church.

This Foundation being laid, we come to explain the *Ceremonies* in order, and ſhew the connexion of the ſeveral parts of the *Maſs* with one another: Upon each of which we will make

make a *Consideration* as a proper subject to meditate upon during that Holy Service: And joyn an elevation of Heart or Prayer relating to each point.

The Priest going to the Altar.

Consid. THat the *Priest* in his *Ornaments* goes up to the *Altar*, to signifie, that we were once united with God in the Person of *Adam*, and in the state of *Paradice*, adorn'd with Grace, having our Senses and Passions perfectly subject to the Soul, and the Soul perfectly obedient to God. But then the *Priest* comes down and places himself at a distance from the *Altar*, and at the lowest step of it, to shew that by the Sin of the said *Adam* (which

(which we contract by our Birth) we were ſeperated from God, baniſh'd from *Paradice*, and reduced to the loweſt degree of Vileneſs and Miſery that a Creature left to it ſelf can fall into.

Reflection.

REflect, O my Soul, upon thy condition, what thou waſt, and what thou art! Of a Child of God, become a Slave to the Devil; of the dwelling of the *Holy Ghoſt* become a neſt of Serpents! What reaſon haſt thou to be proud, who haſt loſt all thy Riches, and got nothing but an Inſenſibleneſs of thy loſs?

The Confiteor.

THe *Prieſt* being there, he acknowledges and confeſſes himſelf unworthy to approach unto the *Altar* of God, and that his unworthineſs proceeds as well from the ſin in which he was born, as from others which he has committed by his own will. He makes this Confeſſion not only for himſelf, but alſo for the whole Aſſembly, and for all them in whoſe Name he is going to offer Sacrifice: For which reaſon he that ſerves at *Maſs* and thereby repreſents the People, ſaith the *Confiteor* with him: And while he ſays it, admoniſhes all preſent, humbly to confeſs their Sins, and to enter with him into the ſtate of *Penance*,

nance, to acknowledge before God their unworthiness to assist at the Holy Oblation.

Prayer.

O God! I am the Prodigal Child, and have walk'd evil ways, ways that have led far off from thee; and now am not worthy to be call'd thy Son, but would be glad to be the least of thy Servants, so I might return again into thy House and Favour.

Deus in Conversus, &c.

AFter the *Priest* and *People* have Confess'd their Faults, they encourage one another to hope in the Mercy

of God, using to that purpose the words of the *Psalm*.

Verse, *Thou O God being turned towards us, wilt make us live again.*

Answer, And thy People shall rejoyce in thee.

Verse, *Shew us O Lord thy Mercy.*

Ans. And give us thy Salvation.

By which words they professe, that as they can hope nothing of themselves, so they ought to hope all from God, who hath promis'd Pardon to a Contrite Heart.

The

The Priest returns to the Altar.

EXPLICATION.

IN a joyful confidence of which Pardon, the *Priest* ascends to the *Altar*, and *kisseth It*, in testimony of our reconciliation with God, and with the Church triumphant, through the merits of Christ: For the *Altar* signifies *Jesus Christ* Crucified; and the *Reliques* in it signifieth the *Saints* in Heaven, who are our Brethren, and the Glorified Members of our Redeemer.

Prayer.

I give thee most hearty Thanks, O God, that it hath pleas'd thee to begin to gather thy

Church ever since the Fall of Adam, and that thou hast brought me into this second Paradise upon Earth: Preserve me from falling from this happy state, whether by an inordinate desire of knowledge, into Heresie; or by obstinacy and disobedience, into Schism.

The Introite, *or when the* Priest *goes to the* Book.

EXPLICATION.

THe *Introite* or *beginning* of the *Mass*, signifies the declaration that God made to Men, ever since the Fall of *Adam*, that he would deliver them from their Misery, restore them to his Grace, and send them a Saviour. Wherefore

fore every particular *Introite*, either begs the performance of his Promiſe, or thanks him for the performance of it, according to the different Seaſons of the year, or Feſtival of the day.

Prayer.

I Thank thee, O Lord, for looking with the eyes of Mercy upon our Miſery; and as thou haſt made me enter into the number of thoſe who believe in a Saviour, ſo enter me into his ſecret Joy, which the World does not know.

Kyrie Eleïson.

EXPLICATION.

THe *Kyrie Eleïson* (that is to say, *Lord have Mercy upon us,*) signifies the ardent Desires and Sighs of the Patriarchs and Prophets for the coming of their Redeemer, who by their Perseverance in *Prayer*, endeavoured to hasten his Incarnation.

It is repeated *three times* in Honour of the Blessed *Trinity*, of whom they demanded the accomplishment of this Mystery; and the second time is said *Christe Eleïson*, to shew that they expected the second person to be their Christ and Saviour.

Each person is named thrice, to signifie the multitude of Desires

fires and Prayers they offer'd up to the *Holy Trinity* to obtain this Bleſſing; for the number of *three* in Holy Scripture, ſignifies *multitude*.

Prayer.

Increaſe, O Lord, in me the Faith of the Bleſſed Trinity, and the Incarnation: And give me as ardent a deſire of thy ſecond coming, as the Holy Fathers had of thy firſt.

Gloria in Excelſis.

THe *Gloria in Excelſis*, expreſſeth the Joy of Men and Angels for the Birth of the Son of God, and the accompliſhment of what the Fathers languiſhed for. But this *Hymn* of

of Joy is omitted on certain days of Sorrow and Penance, as in the *Masses* for the Dead, and Working-days through the year, which signifie the time of this Life, a time of Repentance and Grief: But on the *Sunday*, which is kept in memory of the Resurrection of our Lord, and is an Image of the Glory of Heaven, and on the *Saints-days*, who are partakers of that Glory, it is always said.

Prayer.

Say this Divine *Hymn* with the *Priest*, as follows; for it is said aloud, that the People may joyn their voice with the whole Church, both in Heaven and on Earth.

Glory

Glory be to God in the highest, and on Earth Peace to Men of good will.

We Praise thee, we Bless thee, we Adore thee, we Glorify thee.

We give thee Thanks for thy great Glory, O Lord God, King of Heaven; God the Father Almighty.

O Lord, the only begotten Son Jesus Christ.

O Lord God; Lamb of God, Son of the Father, who takest away the sins of the World, have Mercy on us.

Thou that takest away the sins of the World, receive our Prayer.

Thou that sittest at the right Hand of the Father, have Mercy on us.

For

For thou only art Holy, thou only art the Lord; thou only, O Jesus Christ, with the Holy Ghost, art most high in the Glory of God the Father, Amen.

Dominus Vobiscum.

EXPLICATION.

After the *Hymne*, the *Priest* begins to Bless the *People*, turning himself towards them, to impart to them the Benedictions of *Jesus Christ*, born into the World. And therefore he wisheth, by repeating *Dominus Vobiscum*, that *Jesus Christ* may remain with them, and be unto them what the Scripture calls him, *Emmanuel*, that is, *God with us.*

But before he gives this Benediction, he *Kisseth the Altar*,

so

to signifie, that before he can give it to others, himself must receive it from *Jesus Christ*, the Fountain of all Blessings to mankind.

Prayer.

O Lord, I humbly beg thy Blessing, and receive it from the hand of the Priest, as from thy self: Turn thy face always towards me, and regard the humility of thy Servant.

The Collect *or* Prayer.

HAving given his Blessing to the People, he turns himself towards the *Altar*, to Pray for them, with lifted up hands, to express whence it is that

that he expects all Blessing, both for Himself, and the People.

Prayer.

JOyn your Heart with his, and say the Prayer of the day, as you have it in your *Office* or *Manual*: For it is called the *Collect*, because all the Hearts of the People are gather'd together to offer up their Supplications; or if you have it not by you, say as follows.

TEach me, O Lord, how to Pray; and give me strength to Pray without ceasing, as thou commandest in thy Holy Word: For thou givest nothing in this Life, but by means of Prayer.

The

The Epistle.

EXPLICATION.

NExt he reads the *Epistle*, which is sometimes taken out of the *Old Testament*, and sometimes out of the *New*, to signifie that the true Faith was first Preached to the *Jews* by the *Prophets* and *Apostles*: And therefore the *Epistle* is read at the right hand of the *Altar*, because the *Jews* were the first born, and chosen People of God.

Prayer.

GRant O Lord, that the Preaching thy Law to me, may not be a new occasion of Sin, as it was to the Jews, by not obeying it. Hal'eluia.

The Gradual.

EXPLICATION.

NExt follows the *Gradual*, which signifies an *Elevation* of our Hearts, and *Degrees* of Praiſes and Thanksgiving which we pay to God, as it were to recompence the Ingratitude and Incredulity of the *Jews*; and to prepare our ſelves more devoutly to hear the *Goſpel*.

To which is added the *Halleluja*, to expreſs how joyfully we receive the Doctrine of the *New Law*, in place whereof ſometimes is ſaid the *Tract*, that is, *A Song of Grief*, to beg Pardon for all the Sins that both the *Jews* and our ſelves have committed againſt the *Goſpel*.

Then

Then the *Prieſt* inclines himſelf in the midſt of the *Altar*, begging the Divine aſſiſtance, that he may worthily declare the *Goſpel*. Joyn your Prayer with his and ſay,

Prayer.

TAke, O Lord, from me a ſtony heart, and give me ſuch a one as may receive thy Word in all Cheerfulneſs, and practice it in all Faithfulneſs.

Why the Book is carried from the Left to the Right ſide of the Altar.

EXPLICATION.

THis Ceremony ſignifies how the *Jews* having rejected the Preaching of Chriſt and

his Apostles, the *Gospel* was translated to the *Gentiles*, who were on the *Left hand*, that is, abandon'd by God before the coming of *Jesus Christ*, who amongst them now has planted his Church.

Prayer.

MAy'st thou never, O God, take from me the Grace thou hast given me, to bestow it on another, as in the rigour of thy Justice thou may'st, since I have so little regarded it.

The Gospel.

EXPLICATION.

THe *Gospel* read in the *Mass*, is always fitted to the My-

Mystery of the day; and we *Stand* at it, to testify our readiness to fulfill whatsoever is commanded us therein. The *Book* is left on that side of the *Altar*, to signify, that the true Faith remains amongst the *Gentiles*.

Prayer.

If you have not the *Gospel* by you to read with the *Priest*, Pray the mean while to this effect.

GIve me Grace O Lord to hear thy Holy Word with a Desire to accomplish it, and practice in my Life what I profess with my Mouth: May I be always standing, and in readiness to

obey thy Voice: Give me thy Holy Kiss, as thou dost the Priest when he kisseth the Book, that I may cleave unto thee inseparably, and sit at the feet of my Beloved, hearing his voice.

Credo.

EXPLICATION.

AFter the *Gospel* follows the *Creed*, wherein we testify our Faith in, and Obedience to the *Gospel*, which has been declar'd to us on the part of God.

Prayer.

MAy I not content my self to serve thee Inferiourly, but also be glad to declare thy Faith before

before all the World, esteeming the least Articles equal with the greatest, and be ready to Seal them with the loss of all the most dear to me, even of Life it self.

The Offertory.

EXPLICATION.

AFter the *Creed*, the *Priest* again Blesseth the *People*, wishing them Perseverance in their Faith, and preparing them by a new Sanctification, to make the Holy Oblation with him.

This part of the *Mass* has always been of great consideration in the Church: For Anciently every person used to offer *Bread* to be Consecrated, in sign of their Communion with the Body of *Jesus Christ*,

and

and with the whole Church: For by this means all the People were united in the hands of the *Prieſt* to be together Sacrificed with *Jeſus Chriſt*, and to be Incorporated into his Body, which is Conſecrated of the *Bread* they offer. And though the Ceremony be left off, yet the thing remains, to wit, that every one is to offer up his Heart, and at leaſt once a week, ſomething of his earthly Subſtance, to relieve *Jeſus Chriſt* in his Members, which are the Poor. Which Holy practice continueth in Pariſh-Churches, where the Aſſembly make their Offering at the *Altar*; and the *Prieſt* giveth every one the Patin to *Kiſs* in ſign of *Jeſus Chriſt*'s acceptance of their *Charity*.

Prayer

Prayer.

I Beseech thee, O Lord, that as thou dost favourably receive the Offering the Priest makes upon the Altar, so thou would'st graciously accept the Oblation that I make of all that I am and have.

The Wine *and* Water.

EXPLICATION.

THe mixture of *water* with *Wine*, signifies the union of the *Divine Nature* with the *Humane* in the person of *Jesus Christ*; and the *union of the People* represented by *Water*, (which is the Emblem of their weakness,) with *Jesus Christ* represented by the *Wine*, which is the Emblem of strength.

Prayer.

Prayer.

FOrtify my weakneſs, O Lord, by the power of thy Holy Spirit, which is the new Wine of the Law of Grace: Grant that I may rely only upon thee, adhere only to thee, becauſe thou alone art the ſtrength of the Soul: whatſoever elſe appears ſtrong before men, is weakneſs before thee.

When the Prieſt *waſhes his hands.*

EXPLICATION.

THis Ceremony ſignifies repentance for the *daily Faults* which we commit through *Infirmity*, and which we are to be ſorry for before we

we can worthily approach this moſt Holy of Sacraments. Therefore the *Prieſt* only waſhes the *Extremities* of his Fingers, to ſhew that greater Faults are already waſhed away by the Sacrament of *Penance*, and that nothing remains in the Soul beſides *Imperfections*, which of themſelves do not hinder the receiving the *Sacrament*, if our affection cleave not to them.

Prayer.

CLeanſe, O Lord, my Heart and Hand, my Deſires and Actions, from the leaſt Stains and Imperfections, that I may be both Outwardly and Inwardly clean, when I offer both them and my ſelf unto thee upon thy moſt Holy Altar: *Orate*

Orate Fratres.

EXPLICATION.

THe *Priest* being in this Holy Disposition, boweth in the middle of the *Altar*, and in Silence makes a second Oblation of the Sacrifice he is going to present to the *Blessed Trinity*, in memory of the *Principal Mysteries* of *Jesus Christ*, and in *Honour of the Saints:* And to obtain Grace to do it, he turns himself towards the *People*, and invites them to joyn their Prayers with his, that God will accept the Sacrifice that he is Offering both for them and and himself.

Prayer.

Prayer.

May our Lord receive this Sacrifice from thy hand, to the praise and honour of his Holy Name, and for the benefit both of us, and of all his Holy Church.

May it please thee to joyn the Sacrifice of my heart, with that of thy own Body.

By the Prayers that the Priest says in secret, mark in the secret of my Soul the execution of all the good Desires which thou hast given me to prepare me to this Sacrifice.

The Preface.

EXPLICATION.

AFter the ſecret Prayers, follows the *Preface*, which is ſo call'd, becauſe it is an *Introduction* to the *Canon* of the *Maſs*, and a general preparation to the Sacrifice. For the *Prieſt* thereby prepares the *People*, exhorting them to lift up their Hearts to God, and to ſeparate them from the thought of all Earthly Things. For this is the ſenſe of *Surſum Corda*. The *People* Anſwer, *Habemus ad Dominum*, ſignifying that they are in that Holy Diſpoſition and Recollection.

But the *Prieſt* anſwers, that that is not ſufficient; but admoniſhes them, that as recollection of mind is the gift of God, ſo 'tis neceſſary that they give

give him publick Thanks for it; *Gratias Agamus*, &c. They answer, *Dignum & Juſtum eſt: That it is moſt juſt, and moſt reaſonable.* And therefore unite their hearts with the Voice of the *Prieſt* in pronouncing the ſolemn Praiſes of God, not only ſuch as are pay'd him on Earth, but all the Adoration that the Saints and Angels give him in Heaven. For this is the ſubject of the *Preface*, which concludes with the *Hymn* of Angels, *Holy, holy, holy Lord God of Sabbath. Heaven and Earth is full of the Glory of thy Majeſty.* And to ſhew upon what account the Praiſes of Creatures are acceptable to God, 'tis added; *Bleſſed is he that cometh in, in the Name of our Lord*, Signifying that even our beſt Actions are not pleaſing to him, but through the

Merits of *Jesus Christ*, at whose approach unto us, we break forth into transports of Joy, *Hosanna in the highest.*

Prayer.

LIft up my heart, O Lord, above all created things, that I may contemplate the excels of thy Goodness towards me in the Incarnation of thy only begotten Son. O that I had the Purity of Angels, to assist at this Divine Sacrifice! But I unite my Heart with his, and my Voice with the Holy Angels, and believe what they see: And grant that the Merits of thy Son, and the Faithfulness of those thy Servants, may attone for my want of worthy.

The

The Canon.

EXPLICATION.

THe *Canon* is ſo called, becauſe it is the ſettled *Rule* and *Order* the Church uſes in Celebrating *Maſs*; whereas other parts are changed according to the Variety of Myſteries and Feaſts: But this being the Principal, is as unchangeable as the Sacrifice it ſelf.

It begins with addreſſing our ſelves to God the *Father*, as from whom not only all Creatures, but alſo the other Perſons of the *Bleſſed Trinity* have their Being.

And becauſe this Sacrifice is offer'd for the whole Church, the *Prieſt* deſires that it may be profitable to all the Members of it: For though this Sa-

crifice be a Commemoration of that which was offer'd upon the *Croſs*, yet there is this difference between them, that this Sacrifice is offer'd only for thoſe who are in Communion of the Church: Whereas that of the *Croſs* was offer'd for all the World, as the Scripture ſpeaks.

Prayer.

I Adore thee, O Eternal Father, as the Fountain and End of all things, grant that I may look upon thee as ſuch; not only with my reaſon, but alſo with my will; and may it tend continually to thee, as to its end and Eternal Happineſs.

The

The first Memento.

EXPLICATION.

HEre the *Priest* recommends to God his particular Friends that are Living, such as have recommended themselves to his Prayers, his Benefactors, and all such as most stand in need of his *Charity*, or any way appertain unto him.

And being thus united by *Charity* to the Living, he unites himself by Honour and Reverence with the *Saints* in Paradice, mentioning the principal of them, and begging of God the benefit of their Prayers. And hereby signifies the inseparable Communion between the Church Militant and Triumphant, by means of this Sacrament of *Charity*. Prayer

Prayer.

DLord remember me, now thou art come into thy Kingdom, and grant that I may one day be with thee in Paradice: Remember also my Parents, Superiors, Friends, and Enemies, and all that have done me either good or evil, or to whom I have done evil, or ought to do good: And render unto them according to the multitude of thy goodness.

Hanc igitur Oblationem.

EXPLICATION.

THen the *Priest* makes a new Oblation of the whole matter of the Sacrifice: And by

by *ſtretching forth his hands over it*, he profeſſeth to God, that he offers himſelf together with it; and that he ſubſtitutes it in his and the Peoples place to be Sacrificed for himſelf and them.

Prayer.

STretch forth thy Powerful hand over me, as the Prieſt ſtretcheth his over the Bread and Wine, that I may be changed into a new Man, and may be offer'd with thy only begotten Son, as a Sacrifice of Sweetneſs, and as a Holocauſt which thou canſt not reject.

The Consecration and Elevation.

EXPLICATION.

AFter this protestation, the *Priest* comes to the *principal Action* of the Sacrifice, and commemorates all that *Jesus Christ* said and did when he Instituted this Mystery. And following his example, he *Blesseth* and *Consecrateth* the *Bread* and *Wine*; through the Power of the *Holy Ghost*, and in the Person of *Christ*. And then *elevates* them on high, to signifie, that he offers this *Host* to God the *Father* reigning in Heaven; and to represent the elevation of the Body of *Jesus Christ* upon the *Cross*; and to shew it to the *People* that they may adore.

Prayer.

Prayer.

I Adore thee, O Saviour of my Soul, and believe that thou art really present, submitting my understanding to the obedience of Faith. Crucifie all Fleshly Desires in me; change my heart, as thou changest the Substance of Bread and Wine; and grant that I may live by thee, for thee, and in thee.

Unde & Memores, &c.

EXPLICATION.

THe Consecration being ended, the *Priest* makes a new Oblation in the Name of the Church, and in the Person of *Jesus Christ*, and in Memory of the three Principal Mysteries

steries of the *Passion*, *Resurrection*, and *Ascension*; which three, according to St. *August.* are of the number of the principal objects of our Faith.

And for the same reason, the number of *Three*, so often repeated in making the sign of the *Cross*, signifies our Faith in the *Blessed Trinity*, our acknowledgments for our Redemption, and our Gratitude in offering this Sacrifice to its Honour.

But 'tis to be noted, that the *Crosses* which are made by the *Priest* over the Consecrated *Host* are not by way of *Blessing* it (as before Consecration) but to express the particular manner how this Sacrifice was first offer'd up for us, to wit on the *Cross*, and by the joynt will and and concurrence of the three *Divine Persons*. Prayer

Prayer.

O Lord grant that in all circumstances, whether good or evil, I may rely wholly upon thy Cross; that I may have it always before my eyes, to sweeten my Afflictions, to moderate my prosperity, to calm my passions, to break my own will, to beat down self-love, and to draw from this fountain such Grace as is necessary to lead a Christian, that is a Crucified Life.

Supra quæ, &c.

EXPLICATION.

HEre the *Priest* beseecheth God to accept this Sacrifice, as he accepted that of

Abel, of *Abraham*, and of *Melchisedech*; and that he will not be less favourable to us, who offer the *Thing* and *Truth* it self, then he was to those who offer'd only the *Type* and *Figure*.

Prayer.

I Beseech thee O Lord, that as this Sacrifice is wholly Divine, so all the Actions of my Life may partake of its Virtue, and be no more meerly humane or natural.

Grant likewise, that I may imitate the Faith and Virtue of the Patriarchs, Abel, Melchisidech, and Abraham, who profest their inward belief of this Mystery by their outward Sacrifice, which they offered unto

to thee in Spirit more than by external action.

Grant that I may not stop at outward Devotions and good Actions, but may serve thee in Spirit and Truth.

Supplices te rogamus, &c.

EXPLICATION.

HEre the *Priest* reflecting how far short he is of those great men in Purity and Zeal, humbly bowes down, and Prays that this Sacrifice may be presented upon the Heavenly *Altar* of God by a better hand, (to wit,) by the hand of him who is both *Priest* and *Sacrifice*, *Jesus Christ*, and the great *Angel of Counsel*, (as the Scripture calls him) that is, chief Minister of the Sacrifice,

and who alone is worthy to offer it.

Prayer.

O Lord regard not my sins, nor the unworthiness of those who offer the Sacrifice, but look upon thy beloved Son the Angel of Peace, and Mediator between God and Men. May he present this Holy Offering in thy sight, who is both Priest and Sacrifice, and in whom thou art well pleas'd.

The second Memento.

EXPLICATION.

THe Action of *Sacrifice* being ended, the *Priest* offers it first for the *Dead*, according to

to the custom which has ever been practiced in the Church.

And secondly, For the *Living*, joyning there unto the Intercession of the Saints, (as before *Consecration*,) and uniting the whole Church both in *Heaven*, *Earth* and *Purgatory*, and Praying God to receive us all into the Joys of Heaven through the Merits of *Jesus Christ*, because we have none of our own.

Prayer.

REmember, O Lord, in thy mercy the Souls of thy Servants who are passed out of this World in thy Grace, but are detain'd from enjoying thee, in Purgatory. Perfect in them what remains

of their Imperfections, hearten their Pains, hear their Sighs, and unite both the living and the dead in the Joy of their Master, thy Son Jesus Christ, that where the Head is, there also the Members may be.

Per quem hæc omnia.

EXPLICATION.

THe *Priest* having thus offer'd the Sacrifice to *God the Father* for the benefit of the Living and the Dead, he goes on to acknowledge whence it receives this virtue, protesting and acknowledging, that all that it is, all the perfections that it contains, and all the effects that it works, come from Him who creates and produces it, sanctifies and enlivens

enlivens it, bleſſeth it, and gives it to us.

For the Power of the Father which form'd the Body of Chriſt in the womb of the *Bleſſed Virgin*, makes it alſo in the *Sacrament*, which is the Image of the eternal generation of *Chriſt*, receiving from his Father the Beeing and Perfections of the *Divine Nature*.

Wherefore the *Prieſt* in acknowledgment, profeſſes, *That by him, with him, and in him, all Honour and Glory is due to God the Father Almighty, in the unity of the* Holy Ghoſt.

Prayer.

I Adore thee, O Eternal Father, as the chief Author of this admirable Myſtery; the Holy Ghoſt

Ghoſt produceth it by the Prieſt, Jeſus Chriſt produceth it by the Holy Ghoſt, but thou produceſt it by Jeſus Chriſt: Humble me by thy Mercy, as much as I am by my own Miſery; ſince in the midſt of ſuch riches of thy Goodneſs which thou beſtoweſt upon us in this Myſtery, I remain ſtill empty and poor.

Per omnia Secula.

HEre ends the *Canon*, which the *Prieſt* concludes with the Praiſes of God, and inviting the *People* to conſent thereunto, by adding *Amen*; to ſhew they approve and avow his Prayers, *&c.* to be their own.

Pater

Pater Noster.

EXPLICATION.

THe *Priest* having thus declar'd that all good things and perfect gifts, descend from the Father of Life: He continues to Pray, **That as God the Father has bestow'd all these Excellencies upon his only begotten Son, so it will please him to communicate part of them to us, who are his Sons by Adoption, and in confidence whereof we call him Father,** Being taught by our Saviours Commands.

Say Our Father with the *Priest.*

Libera

Litanies.

EXPLICATION.

AFter the *Priest* has asked the daily Bread of the Soul, he prepares himself to receive it: First by Praying to be deliver'd from all *Evil* past, present, and to come; next demanding the assistance and Prayers of the *Saints*; and lastly by asking *Peace* both for himself and the People.

Now *Peace* is the principal disposition requisite to receive this Sacrament, which being the Sacrament of *Union* and *Charity*, it does not only confer Peace on the Communicant, but also requires, that it be received in Peace, both inward and outward; according to the Scripture, *His place is made in Peace*;

Peace: And therefore the *Priest* adds, *The Peace of our Lord be always with you*: The *People* crave the same for him, Answering, *And with thy Spirit.*

Prayer.

THy Peace, O Lord, rests upon the Children of Peace: And since this Peace cannot be establish'd in me by the utter destroying of my Passions (as it shall be in Heaven) at least let it be establish'd by the destruction of my sins, both past and present, and preserve me from offending thee any more.

The

The Breaking of the Hoſt.

EXPLICATION.

THe *Prieſt* having demanded Peace, before he Communicates, divideth the *Hoſt* into *three Parts*, to ſignifie the *three States* of the Church who ſhare in this *Peace*: The one in this Life, which he places on the *Altar*; the other in *Purgatory*, which he holds in his hand; of which he breaks a part, and lets it down into the *Chalice*, to ſignifie the Church of the Bleſſed in *Heaven* (which is abſorpt in the Divinity,) and to expreſs that the Body of *Jeſus Chriſt* after his Reſurrection, was united with his Blood.

Prayer

Prayer.

Break, O Lord, my stony Heart, and seperate me from my self, that I may become one with thee.

Agnus Dei.

EXPLICATION

AND because Sin is the only Obstacle of this Divine Peace, and none but *Jesus Christ* can blot out Sin. *Who is the Lamb of God, who takes away the sins of the World.* The *Priest* applies himself to *Jesus Christ* present, First to abolish our Sin, and next to give us Peace, as he gave it to his Church, when he ascended into Heaven. And having re-

ceived the *Kiſs of Peace*, and ſign of Reconciliation, from *Jeſus Chriſt* for himſelf he gives it to the *People* by the *pax tecum*. Which Ceremony is omitted in *Maſs for the Dead*; becauſe the communication of Peace amongſt the Faithful (which was in Ancient times expreſſed by a kiſs on the Cheek,) being a ſign both of *Charity* in this Life, and of the joy and tranquility of *Paradice*, Faithful Souls departed as to us, are in perfect *Charity*, but are not in perfect Joy and Tranquility, but in a ſtate of Sorrow and Suffering, for thoſe Sins which hinder their entrance into *Paradice*.

Prayer.

Prayer.

O Lamb of God, who takeſt away the ſins of the World, have mercy on me; give me thy Peace, which the World cannot give: Preſerve this Peace in my Soul, and grant that I may deſire no other than thine, as I deſire no other Comforts than ſuch as come from thee. With this diſpoſition may I approach to receive thee (Spiritually or Sacramentally) in ſuch Peace as ſhuts out Fear, who art thy ſelf the pledge of perfect Peace, which we hope to enjoy by thee in Heaven, and whereof the Prophet ſpeaks, when he aſſures us in thy

Name, That thy Peace is above all other Peace.

The Communion.

EXPLICATION.

THe *Priest* thus disposed, adores the Blessed *Sacrament*, and in confidence of this Peace, says, *I will take the Heavenly Bread, and call upon the Name of our Lord.* But amidst his joy to be united with his Saviour, he cannot forget his own unworthiness, but breaks forth into the words of the *Centurion*, with the same sense of Humility. Strikes his Breast three times, in sign of his repenting of the three ways he has offended God (in *Thought*, *Word* and *Deed*,) and says with a loud voice, that the *People* may joyn with him, *Domine non*

non ſum dignus, &c. *Lord I am not worthy that thou ſhouldſt enter into my Houſe. Say but the word, and my Soul ſhall be healed.*

In receiving the Body of our Saviour, he makes *the ſign of the Croſs* with the *Hoſt*, to mind us that 'tis the Body of our Redeemer Crucified, and in what ſtate we ought to be when we Communicate, to wit, of being Crucified to the World, and dying to Self-love.

Prayer.

I Am not worthy, O Lord, of the leaſt of thy Graces, much leſs of thy greateſt, which is the Communion of thy Body and Blood, whereby thou uniteſt thy ſelf to me,

and bestowest on me thy Humanity, Divinity, Person, and even the whole Trinity: Insomuch, that I am not now only thy Temple, but one and the same thing with thee. Grant that I may never be divided from this unity, and that I may look upon all Creatures, as far off, and infinitely below me. And as I ought to live in thee only, so may I have no affection but for thee: And may not be mov'd with any thing, but what concerns thy Honour and Glory.

May this Divine Food be my continual nourishment, my it continually relish in my Soul, and take from me the tast of all Creatures and especially of my self.

Here

Here ſhut your Eyes, and draw your ſelf *into your ſelf* by a profound Recollection, ſpeaking what the Holy Spirit ſhall dictate to you, and hearing what our Lord ſhall ſpeak in you.

The Chalice.

THe *Prieſt* in like manner takes the *Chalice*, giving God Thanks for the Benefits we receive by the Communion of the Blood of Chriſt; and uſing theſe following words taken out of the *Pſalms*, which you may ſay at the ſame time.

Prayer.

WHat ſhall I render unto our Lord for all things that he hath

hath given me? I will take the Chalice of Salvation, and will call upon the Name of our Lord, &c.

Wash my Soul by effusion of thy precious Blood from all stain of Sin: Purifie me by this Wine that begets Virgins, that I may serve thee with a Chast love which regards not so much my good, as thy Glory.

Why the Book is carried from the Left to the Right side.

EXPLICATION.

THe *Communion* being ended, the Book of the *Holy Gospel* is carried to the side where it was at first, to shew that the People of the *Jews*, from whom the *Gospel* was translated to the *Gentiles*, shall re-

return to God and the Church at the end of the World.

The Post-Communion and Prayers.

EXPLICATION.

AND the *Priest* being joyful that both *Jews* and *Gentiles* shall be united in the Service of God; he recites the *Post Communion* in acknowledgement for it, and turning to the People, gives them his Blessing, and invites them to joyn their Prayers with his, that this work may be soon accomplish'd, and likewise to thank Almighty God for all the Favour he has done mankind, and above all for the Sacrament of *Unity* he and they have received.

Prayer.

Prayer.

I Adore, O Lord, thy Goodness and Infinite Patience, which hath been so long abus'd and injur'd by the Jews, yet will receive them to Pardon at the end of the World. Grant that I may never despair of the Conversion of any sinner, though never so hardened, as long as he lives upon Earth: But may humbly expect thy Mercy to him when it shall best please thee; Praying the mean while for him, and wishing him thy Grace, with the same Charity as the Church wishes, and begs it every day for the Jews her first Enemies and Persecutors. Grant

Grant that I may carry my Enemies always in my heart, to intercede for them, though they deserve it not, and have banish'd me from theirs, as thou carriest me in thine, without regarding my unworthiness.

Grant, that as I have received thy Grace without merit, so I may possess it without envy.

The Ite Missa *or* Benedicamus.

THe *Ite Missa est*, is the dismission of the Assembly, and signifies the same with *Jesus Christ*'s last words upon the *Cross*, *All is compleated*: In place whereof on days of Sorrow, is said, *Benedicamus Domino*; For on such days the Church

Church did not dismiss the People, but continu'd them at their Prayers for some time after *Mass*; which is still laudibly practis'd.

Prayer.

I Thank thee, O Lord, that thou hast made me a Christian and Catholick; give me thy Benediction, that I may Faithfully persevere unto the end.

The Benediction *and Gospel of St.* John.

After this Thanksgiving, and conclusion of all the Mysteries of the Son of God, the *Priest* turns to the People to Bless them; which signifies the *General Benediction* that *Jesus Christ*

Christ will give to his *Elect* at the end of the World. For which reason the *Beginning of the Gospel of St.* John *is said*, which celebrates the Eternal Birth of the *Word*, and the most profound Secrets of the *Divinity*: To signifie, that after that general *Benediction*, we shall mount to Heaven, to know, and see, and Praise the *Blessed Trinity* for ever. At the end of the *Gospel* the People joyfully return their Thanks, standing all the time, to shew their readiness and expectation of that most comfortable and last word which *Jesus Christ* will speak to us in this World, *Come ye Blessed of my Father, possess the Kingdom which is prepared for you from the beginning of the World.*

S. Prayer.

Prayer.

GRant, I beseech thee, O God, that I may so partake of thy Body and Blood, and be nourish'd with it, that I may be of the number of those who at the day of Judgment shall receive thy Blessing, which they shall never fear to lose.

May the hope of this bear up my Spirit amongst the afflictions of this Life, and render me invincible to all the assaults of my Enemies.

May I fear nothing, who am strengthened with so great a Hope; and may all that is most lovely and delightful in this World, appear

pear nothing in my eyes, while they are contemplating this final Happiness, and looking for that glorious Benediction which we shall receive in presence of the Angels, and of all men that ever have been.

O how delightful is thy dwelling, O Lord of Power! my Soul thirsteth and languisheth, till she arrive thither; and lives only by humbly believing, and faithfully expecting the glorious things which are said of thy City, and she shall one day clearly see.

Take from my mind all other Thoughts, and from my heart all other Sweetness and Delights: And make me acquainted with thee in this World,

who will be my Happiness in the next, Amen.

Conclusion.

FRom this Discourse you may gather, that the *Holy Mass* is a Meditation on, and Thanksgiving for all the Mercies of God to Mankind, from our banishment out of *Paradice* by the Sin of *Adam*, till our return to *Paradice* by the Blood, and through the Grace of *Jesus Christ*:

Conclude your Devotions with giving Thanks for the Grace of being admitted to be present at so Great and so Beneficial a Sacrifice, and make some good purposes which may bring forth the Fruit thereof in your Soul.

The

The Life of Grace, or a True Christian Life conformable to the New Law.

I.

THE word of God speaking by the mouth of his Holy Prophet *Ezekiel*, and foretelling the designs of his goodness in Converting Impenitent and hardned Sinners, saith, *I will give you a new heart, and put a new spirit in the midst of you: I will take away your stony heart, and give you a heart of flesh*, Ezek. 36. 26. Whereby is signified the abundance of Grace which is pour'd forth on us under the New Law, and softens the Soul to comply with the

Divine Call, in despight of all the resistance that headstrong and rebellious nature can make.

H.

THe Life of Grace is founded in the Soul, as the Life of Nature in the Body: And it begins like that of the Body, by forming and establishing the *Heart*, which is an Inward Principle, and beginning of all the Functions of Life.

Before *Jesus Christ* came into the World, men lived only by the Life of *Nature*, and were ignorant of the Life of *Grace*. For they had only a Heart which gave birth to the motions of Natural Life, which motions carried them violently to the Objects of Sense, blinding their Reason and enslaving their Will. But

But we must except the *Patriarchs and Prophets*, and a small number both amongst *Jews* and *Gentiles*, who living by the same *Faith* that we do, appertain to the *Gospel* and *New Covenant* by an anticipation of Grace, and made so many exceptions from the general Rule.

III.

THe Son of God came down from Heaven to bring us a *new Life*, and to place a *new Heart* in the Souls of men, as the old Heart was in the Body.

This *new Heart* is nothing but his *Spirit* and *Grace*, whereby our Souls become disengaged from the objects of Sense, and raised towards God, by a constant practice of good Thoughts and Holy Affections.

This

This Spirit and Grace which eſtabliſh the *new Heart*, are call'd in Holy Scripture, by the Name of *Charity* or *Love*, the moſt excellent Name which *Jeſus* gives it, and whereby he teacheth us that the *new Life* conſiſts in loving God, and referring all our Actions to him.

Inſomuch, that as in the Life of Nature, whatſoever we do, either by our outward or inward Senſes, either by the Affections and Movements which carries us towards external Objects, takes their beginning from the Natural Heart; So all that we do in the Life of Grace, proceeds from the other Supernatural Heart, which is the love of God engraven in the centre of the Soul.

IV.

THis is what our Bleſſed Saviour ſaid, ſpeaking to a Woman who placed the perfection of Devotion and Piety on an Exteriour thing; that the time wou'd come, and that it was already come, ſince his entrance into the World, that true Devotion ſhou'd conſiſt in ſerving and adoring God *in Spirit and Truth*; that is to ſay, in an Interiour, ſincere, and hidden love, which ſeparating from the love of Creatures, ſhou'd be wholly Spiritual and Divine, which alone can unite us to God, who is a *pure Spirit*, and as the Scripture ſpeaks, *The Father of Spirits*.

This heart and love ordinarily reſembles the tenderneſs of the heart of an *Infant* newly form'd

form'd in its Mothers Womb, or lately born into the World, which is cause of the Childs weakness, that he cannot perform any great Actions, or undertake any Exercises never so little painful. Wherefore his Mother and Nurse are taken up in defending him from the Injuries of the Weather, in Nourishing and Fortifying him by little and little, to make him able to go, and act of himself.

V.

THis comparison must serve for a general Rule and Direction to a Soul in which God begins to plant this *new Heart*, that is to say, his Love and Grace, as a noble branch ingrafted upon a *wild tree* (to use St. *Pauls* expression:) And she must diligently observe what

what she is oblig'd to by this Infancy and tenderness of the New and Spiritual Life, into which he is enter'd by the breathing of the *Holy Ghost* upon her, and that tender sense of love which she feels.

This Soul must perform to her self the Office both of *Mother* and *Nurse*, by carefully avoiding the least occasions, which may expose her to evil; as the Injuries she may receive from Company, and corruption of the World: And not presuming to venture upon great works of Piety, or give her self up to such Devotions as exceed the strength of her Spirit, and her Infancy in the love of God.

She must keep her self recollected within her self, as if she wou'd hinder a rich Perfume

ſume from looſing its Scent by opening the Box: She muſt labour to perform the *new Heart* throughly within her, by keeping her Soul more cloſe and retir'd in the preſence of God, with a deſign to pleaſe him as much for the time to come, as ſhe formerly did pleaſe, or deſir'd to pleaſe, men in the World, which ſhe ſhall never do perfectly, till ſhe feel her ſelf diſpoſed to love God, as much to the contempt of Creatures, as ſhe did love Creatures, to the injury of God.

VI.

THe firſt exerciſe and employment of ſuch a Soul, muſt be to ſtudy how to retrench and cut off by little and little whatſoever ſhe ſhall ſee either *within* or *without* her, contrary and

and prejudicial to this new love of God ſpringing in her heart.

And if there be any thing upon the Earth which ſhe is oblig'd to love, ſhe muſt be careful to purifie her former intention, and to begin to love it *for God's ſake only*, with a firm reſolution to draw all her affections into him, as into their fountain and end, and to do nothing but in order to his Honour and Love, at leaſt at the beginning of every new undertaking.

VII.

THe ſecond exerciſe of ſuch a Soul, muſt be to paſs through her mind, at leaſt once or twice a day, this great Doctrine and wonderful Truth of Chriſtian Religion, that all

Christians are fellow Members to one another; and that they altogether make but one body, which is the Church; and that *Jesus Christ* and the Church are united inseperably together, insomuch that the Members of the Church are likewise the Members of *Jesus Christ*.

She is to practice her Faith by this Article of our Religion, by esteeming and honouring in our heart the *Little* and *Poor*, as much as the *Great* and *Rich*: And secondly, by believing and adoring in Spirit the Body which our Head *Jesus Christ* took upon him in the Womb of the *Blessed Virgin*. She is to be astonish'd, and admire the prodigious Bounty of her *Spouse*, who gives himself for her nourishment in the *Holy Eucharist*: And she is to abstain

ſtain for a time from the Holy Communion, out of a Senſe of *Humility*, as from a Food too ſolid and diſ-proportioned to her weakneſs.

But ſhe is to take great care, that ſuch a *Separation* be attended with ſecret Groans and Sighs to ſee her ſelf deprived of ſo great a good, and with a holy emulation of thoſe whom God has rendred worthy to be nouriſh'd more frequently with this Heavenly Bread. And ſhe muſt keep alive in her Soul an ardent deſire to ſhare in that Happineſs, and to deſerve by advancing in Piety to approach oftner to the *Divine Table*.

VIII.

THe third exerciſe neceſſary for ſuch a Soul, is to nouriſh this Heart and Love (yet

tender) with *Milk* and *Honey*, (to uſe the Scripture Phraſe.) that is to ſay, with knowledge of all that belongs to our Duty, and ſweetneſs in our Converſation, neither neglecting to learn the ſmalleſt things, nor to practice the humbleſt: To reſpect and reverence the moſt ordinary and common things, and particularly ſuch as relate to the Service of God, as Pious Books and Diſcourſes, Pictures, Beads, and Holy Water, *&c.*

And at the ſame time ſhe is to make a purpoſe with her ſelf to do every day ſome eaſie thing to ſtrengthen her Love: As for example, to read in ſome good Book; ſteal from her occaſions ſome little time to ſpend in Prayer, and retirement; lay hold of an opportunity

tunity to keep ſilence in the midſt of Company, by ſome pious artifice and diſguiſe; to ſhorten a Viſit with deſign to make an advantage of that time; to turn away her Thoughts, or ſuſpend her Judgment, when any thing is diſcourſed to the prejudice of another; to do ſome good Office or Civility to one that has offended her; to be upon a great reſerve, and with an eye upon her Beloved; when ſhe is obliged to ſpeak, or hear others ſpeak of any one that has diſobliged her: And generally to attend with affection to the leaſt things in which the Honour of God may be concern'd, even to condemn (if not by words, at leaſt in the Seat of Love, to wit, her Heart) every thing that ſhe ſhall ſee diſplea-

ſing to God, either in her ſelf or others, even ſuch actions as appear to be good and excellent, if ſhe certainly knows they proceed from an ill intention or over-weening Paſſion, for ſuch a diſapproving and Interiour condemnation, is one of the greateſt ſigns of the Love of God.

IX.

But becauſe it is a very difficult thing for a perſon who is as it were newly born into this Life of Grace, and lies under the weakneſs thereof, to root up preſently all the ill actions ſhe had before, and to cleanſe her lawful ones by referring them to the right end, or even to do ſo much as the leaſt good action to increaſe the love of God in her, without

out a farther ſtrength than that which is proper and natural to her Spiritual Infancy; ſhe muſt be convinc'd of three great Truths, without the knowledge and practice whereof, ſhe ſhall not be able to move one ſtep forward in her Spiritual Life, and in the love which ſhe above all things deſires ſhou'd be deeply rooted in her.

The firſt is, that this *Love* or *new Heart*, which ſhe finds is form'd within her, is a pure gift of the liberality of God, whereunto ſhe hath contributed nothing on her ſide that might deſerve it. This perſwaſion muſt needs imprint in her a deep ſenſe of gratitude, and humble acknowledgment, when ſhe conſiders how great a number of Souls are engaged in

in the Paſſions of the World, are ſeduced by vanities, are led aſtray by their Senſes, far from the *narrow way* of the *Goſpel*; and, which is more deplorable, many purſue a falſe Devotion, and take that to be the Love of God, which is nothing but Self-love diſguis'd.

X.

THe ſecond, That although ſhe be in poſſeſſion of this *new Heart* and *Grace*, yet ſhe is not deliver'd from her former Inclinations and ill habits, whether natural or acquir'd; but they continue in her, as ſo many Scars and Infirmities, to convince her that ſhe is ſtill capable of committing the ſame faults ſhe did before, and innumerable others, that ſhe might be drawn into by the ſleights

ſleights of the Devil, whom ſhe ought to diſtruſt more than ever, and ſtand more upon her guard, being aſſur'd, that ſince ſhe enter'd into this *new way*, his hatred is increaſed againſt her, and that he lays his ſnares for her with more cunning. For ſince he deſpairs of making her fall into open ſins, he is endeavouring to enſnare her under the figure of an Angel of Light, and by the appearance even of good Actions.

The third is, that God alone by continuance of his Grace can preſerve her from them, and ſtrengthen her in this new Love. The effect of which Grace, is not only to defend her from falling into unlawful things, but even to draw her off by little and little from the Love of things which are lawful.

ful. For according to that excellent ſaying of a Holy Father, *A Soul that takes the liberty to do all things that are lawful, eaſily falls into unlawful.* This Grace therefore enables her to diſtinguiſh not only things lawful from thoſe which are otherwiſe, but alſo of lawful things, ſuch as are fitting her ſtate, forbearing ſome, and doing others with a pure intention, and in the moſt perfect manner.

XI.

THeſe conſiderations muſt needs inſpire her with great *diſtruſt* of her ſelf, and as great a *Truſt* in God, both which make her have recourſe to *Prayer*; for ſeeing of her ſelf, ſhe is nothing but weakneſs, and can never become ſtrong in the Love of God, with-

without assistance *from Above*, her great imployment is now to learn how to *Pray*; but is for a time at a loss. For though when a *new Heart* first begins to be form'd in a Soul, she finds great delight in her Devotion; yet as the *Heart* groweth stronger, that sensible Devotion groweth weaker: And she relying chiefly upon that, is ready to think her self undone, when she does not feel her accustomed sweetness.

She increaseth the number of the Prayers she used before, but tasteth not that Comfort in them: She readeth Books that deliver the methods of Prayer, is pleased with them a while, and afterwards knoweth not how to go on: She frequently asketh advice, and yet remains unsatisfied.

Such

Such is the ſtate of many Souls, at the *beginning* of their Converſion to God, and becauſe they follow more their own reaſon and ſenſes, than the motion of Grace within them, they run great hazard of loſing the *new Heart*, and falling back to that of Nature: For on the one ſide, while they inſiſt only on *Vocal Prayer*, and think the ſtrength of the Soul is only drawn from thence, they do not *follow* Grace, which leads them to a higher ſort of *Prayer*: And on the other, while they enter upon Exerciſes and Directions of their own chooſing, which are commonly too high for them, they *out-run* Grace.

Whereas the ſtate they are in, to wit, their Spiritual Infancy, can beſt teach what

Form

Form of Prayer is most proper for them.

XII.

FOr there is nothing more easie than the method they are to practice, and it is the same which Beggars and poor People use when they ask an Alms; their Prayers are accompanied with a great *Humility*, which proceeds from the inward feeling they have of their Poverty and Misery, and the publick *Protestation* they make thereof.

This Form of Prayer teacheth the Soul, that it is not always necessary to have a *Pattern* before us when we Pray; for Indigent People need not study how to express themselves,

ſelves, or what words to uſe, for their wants put the moſt fitting into their mouths. It teacheth her alſo, that it is not always neceſſary to uſe any words at all, for the ſight of want and poverty is many times more moving, and ſpeaks it ſelf more than any words can do. And God is often touched with the lifting up the Heart, caſting down the Eyes, and even with a leſs ſign, even with our Silence, when they proceed from an humble application of our Heart to him, more than with any Words and Acts we can frame.

XIII.

XIII.

WE ought to offer up our Prayers to Almighty God by this way of *Begging*, becauſe we are the true *Poor*, and thoſe that lye at our doors are in that condition, only to repreſent the miſerable condition of *Spiritual Poverty*, which conſiſts in the want of the only true Riches, which are eaſily obtain'd by humble Prayer, which our Lord has promiſed never to ſend away empty.

Therefore let a perſon who is in his firſt Infancy of Grace, ſincerely believe that he is far more poor in Heart, and more deſtitute of means to nouriſh and fortifie it, than any poor

in the World are deſtitute of means to ſupport the Body.

But ſuch a Soul has this advantage over thoſe who are outwardly poor, that ſhe need but put her ſelf in the poſture of demanding, to obtain, expoſe her Wounds, to be Cured, ſhew her Emptineſs, to be Fill'd. And the more ſhe Prays after this Silent and Humble manner, the more ſhe ſhall find her Love encreaſed, there being nothing that more powerfully engages Almighty God to be liberal of his Graces to us, than ſuch a calm expoſing the miſerable State of our Soul in Prayer.

Not that ſhe is to give over her uſual exerciſes either *Vocal* or *Mental*: But when ſhe finds her ſelf dry and indiſpoſed to

to other Prayer, ſhe is not to think that ſhe does not Pray when ſhe humbles her ſelf in this manner before God, but on the contrary ſhe is to be perſwaded, that ſuch a ſilent craving and regard of God, is not only an uſeful Prayer, but alſo a moſt excellent way, and ſuch a one as the Devil cannot thruſt himſelf into (as many times he does into) our other Exerciſes.

XIV.

AND becauſe this ſeemeth a proper place to ſpeak of *Inclinations*, *Temptations*, and *Suggeſtions*, which ariſe from corrupted nature, from the Devil, or from the World, it ſhall be ſufficient to adver-

tiſe, that when they begin to aſſault us, we muſt lift up the eyes of our Heart to Heaven, and by a ſimple regard diverſifyed in a hundred ways that Love underſtands, beg aſſiſtance of God, whether with words, or without them; and never ceaſe, as long as our enemies preſs us, whom we are to overcome by retiring, and flying the occaſions if we can; if we cannot, we muſt ſtand to it with a firm aſſurance of the Divine Protection.

To this end it is very profitable to have without Book ſome Verſes of the Holy Scripture, as Arms at hand when we are Attaqued; for there is nothing confounds the Devil more, and ſooner puts him to flight

flight, than the word of God, as our Lord himſelf taught us by his example, when we repulſed and overcame three great Temptations, by three paſſages taken out of the Scripture.

You may chuſe and ſelect for your ſelf thoſe which moſt favour to you, and moſt enflame your Heart. As for example.

I have lifted my Eyes up unto the Mountains, whence will come my help.

In thee, O Lord, have I hoped, I ſhall never be confounded.

Reſtore me the joy of my Saviour, and ſtrengthen me with thy Holy Spirit. And the like, as occaſion ſhall require.

XV. From

XV.

FRom hence you learn the great *Secret* and *Abridgement* of Chriſtian Religion, which conſiſts in knowing the difference between the Grace of *Adam*, and that of *Jeſus Chriſt:* The Grace of *Adam* left him to his own conduct, *In the hand of his own Council*, as the Scripture ſpeaks: But the Grace of *Jeſus Chriſt* puts under us conduct and guidance of God; which made the *Prophet* ſay in all our Names, *My Lots* (ſucceſſes and changes of my Life) *are in thy Hands*: Therefore whether we are to avoid the leaſt evil, or do the leaſt good, even upon the ſmalleſt occaſion, we always depend on

on the government and ſecret conduct of God, whom we are to call upon from the bottom of our heart, as believing that he alone can render us victorious over our ſelves, over the Devil, and the World, even when they joyn all their forces together to ruine us; which happens moſt frequently, and eſpecially to thoſe who begin to ſerve God in *Spirit and Truth.*

For the Devil uſes to improve our evil Inclinations and vicious habits into the moſt ſecret Temptations, and at the ſame time makes ſome outward occaſion from Creatures concur with him to tempt us. Which is the ground of the neceſſity we have to *Pray continually*, as our Bleſſed Saviour com-

commands, and that nothing might be able to interrupt our Prayer, when we cannot be actually at our Devotions, we are to ſubſtitute in their place Good Thoughts and Holy Affections, and now and then ſhort Sentences of Piety, and to fill them up with good works, which are always Prayers, if when we undertake them, we offer them up to God, who alone is able, by the continual flowing of his Grace into our Soul, to change into Bleſſings what of themſelves were Curſes, to wit, the miſery and affliction which accompany Adverſity, and the dangers that wait on Proſperity in all ſtates and conditions of Life.

FINIS.

ERRATA's.

PAge 3. l. 15. read *who is.* p. 13. l 7. r. *ſight.* p. 15. l. 18. r. *to be merciful.* p. 17. l. 23. r. *whom God kept.* p. 21. l. 13. r. *had as much.* p. 31. l. 3. r. *which it has.* p. 82. l. penult. r. *with his own.* p. 94. l. ult. r. *member of him.* p. 120. l. 13. r. *Infant Spiritual.* p. 145. l. ult. *dele Halelujah.* p. 150. l. 17. r. *interiorly.* p. 200. l. 15. r. *which carry us.* p. ibid l. 16. r. *takes the beginning.* p. 203. l. 4. r. *which ſhe is.* p. 204. l. 3. r. *to form the new:* p. 210. r. *interior.* p. 224. l. 11. r. *put us under the conduct.*

It is expected the Reader ſhould pardon, with the ſame Spirit of Charity, wherein this Book was written and tranſlated, ſuch faults as eſcaped in the Preſs, by reaſon of the abſence of the Editor, & inadvertance of the Corrector. If he eſteem the Book as it deſerves, he will willingly take the pains to mend the faults as he reads; if he do not eſteem it, the Correctneſs of the Preſs would not much recommend it to his reading.

Y205 Youths behaviour, or decency in conversation. Fifth edition. By W. Wilson for W. Lee, 1651.8°.

CH

University Microfilms International, Ann Arbor, Michigan 48106